e LUTHERAN

CITATION FOR DR. STOVER

City of Philadelphia honors pastor's 40th anniversary

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THEOLOGICAL SEMINARY
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MARCH 25, 1959

WHICH WAY?

YOU CAN scarcely believe your eyes—but there it is. You have been leaving Cape Cod by way of Wareham, Massachusetts. Suddenly the multiple-laned thoroughfare divides into a huge "Y." Signs indicate very explicitly that U.S. Route 6 turns to the left while State Route 28 turns to the right. And immediately underneath rests a huge directional guide with its startling message: "Providence—Either Way."

THE CAPTION is so disconcerting that the junction is frequently congested with confused drivers. Which shall it be, Route 6 or Route 28? Isn't there really a preferable road? Do both roads with equal facility lead to Providence?

This seems to be a symbol of Amer ica's spiritual confusion. Which way t providence, to eternal happiness, to God' Kingdom? Either way, many voices sug gest. With or without Christ! With o without the church! With or without th dedicated life! The popular creed reads "All roads lead to the same God."

LITTLE WONDER that millions of soul pause at the juncture of life's roadwa in spiritual bewilderment. It is not fo us to stand as smug silent observers either. We must become bold guides For Jesus himself said loud and clea "I am the way." —RICHARD C. KLICK

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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COVER PICTURE. Philadelphia City Councilman Samuel Rose presents resolution of appreciation to Dr. Ross H. Stover, who completed 40 years as pastor of the city's big Messiah Lutheran Church. Story on page 40. (Philadelphia "Evening Bulletin" Photo)

THE CHURCH IN THE NEWS

Missouri may agree to talks

Officials of the National Lutheran Council had last year accepted the stipulation of the Lutheran Church—Missouri Synod that "exploratory talks" about church doctrine and practice precede any discussions about church unity. The council invited Missouri officials to take part in such talks, expressed "surprise and regret" when Dr. John A. Behnken, Missouri Synod president, rebuffed the invitation. In a letter read at the annual meeting of the council at Milwaukee last month, Dr. Behnken turned down the offer on the grounds that seven of the eight NLC churches were engaged in merger negotiations and that their doctrinal positions were in a "state of flux."

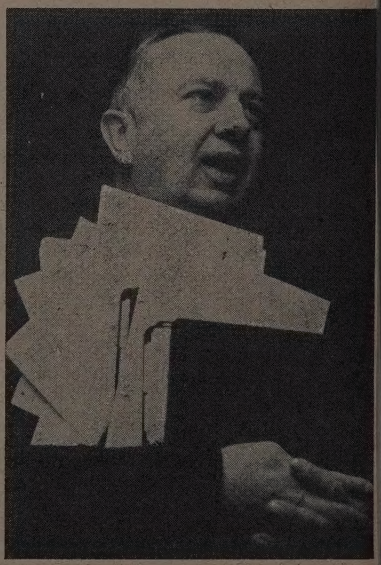
Reaction was sharp. Many Missouri Synod pastors and laymen expressed dismay at the stand of their leaders, even charging them with "radicalism." The Joint Union Committee negotiating the merger of the Evangelical, American and United Evangelical churches demanded that Dr. Behnken "interpret and clarify this evaluation of our doctrinal position."

The Missouri president changed his stand this month. In a letter to Dr. Paul C. Empie, NLC executive director, he "withdrew" his statement about the doctrinal position of the merging churches as "an unwarranted judgment of thes bodies." If "doctrinal discussion" woul be a topic at the "exploratory talks," th Missouri Committee on Doctrinal Unit would give the matter "thorough discus sion," Dr. Behnken said.

ULC president recovering

The president of the United Luthera Church, Dr. Franklin Clark Fry, ha been spending his energy for years a though he had an unlimited supply. Thi month nature threw in a roadblock o the Fry tornado pathway.

Dr. Fry had returned home from th Lutheran merger meeting (Joint Commis sion on Lutheran Unity) in Chicago thi month in extreme fatigue. Earlier in th year there had been a series of meeting in Europe and ceaseless travel in Amer



MAN WITH HIS HANDS FULL

Dr. Fry arrives at Lutheran unity meeting with his homework done. Nature rebelled

ica. In between times Dr. Fry concentrated on a series of drafts of a constitution for the proposed merged church.

On Sunday, March 8, the Fry physique staged its rebellion. A kidney obstruction resulted in renal colic which required a quick trip to a New Rochelle, New York, hospital. Dr. Fry was in a state of shock with blood pressure too far below normal to permit surgery. "Without modern antibiotics to combat the kidney infection," said the doctors, "it is doubtful whether he would have lived."

A week later the physicians reported excellent "progress toward restoring normal function of the body. Obstruction remains and must still be dealt with."

An April trip to South America (British Guiana, Brazil, Argentina) which Dr. Fry planned had to be canceled.

Reports from Geneva, Switzerland, said that Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, had been hospitalized since March 1. He was reported considerably improved last week.

Pastors' confidences protected

Two years ago a young Tennessee clergyman was held in contempt by a divorce court for refusing to divulge information given him in confidence. Since then a dozen moves have been under way to protect ministers from being forced to testify about information given them in the confessional or in counseling with parishioners. A recent survey showed that 15 states do not at present privilege such communications.

Senators Kenneth B. Keating (R.-N. Y.) and Hubert Humphrey (D.-Minn.) last month co-sponsored a bill in Congress to exempt members of the clergy from being required by federal courts to reveal any confidences committed to them in their professional capacity. A similar measure was introduced into the House by Rep. Abraham J. Multer (D.-N. Y.). Supplementary bills would apply the exemption to questioning by congressional committees and to all courts in the District of Columbia.

The right of all Lutheran pastors to keep "in strictest confidence" confessions and communications made to them by individuals was upheld by the council of the Evangelical Lutheran Church last month. Part of the ministry is "to hear confessions, to counsel with persons," the ELC group noted. Such communications should not be disclosed "without the specific consent of the person making the communication."

Synod leaders act

Lutherans have always insisted on the privilege of private confession, Dr. Alfred L. L. Beck told the Council of Synodical Presidents at its Cleveland meeting this month. He reported that the ULC's Board of Social Missions had drawn up a statement affirming that a pastor "shall not be compelled in any court or to any public officer, nor in any way, to reveal any confidential confessional matters disclosed to him in his professional capacity." Because the relation of pastors is to th synods, the ULC Executive Board had referred the statement to the synod presidents.

The council agreed that a statement should be made to cover all pastors of ULC synods, requested the Social Missions Board to study the question further and to present to the Executive Board for adoption a statement which would protect privileged communications made to pastors.

Merger plans accepted

Thirty-one of the ULC's 32 synod presidents attended the Cleveland ses-

sion. Dr. F. Eppling Reinartz, ULC secretary, presided because of the illness of Dr. Fry. Major portion of the three-day meeting was occupied by consideration of the proposed constitution for the merged church, in which the ULC will unite with three other church bodies. Four synod presidents who are members of the Joint Commission on Lutheran Unity—Cooper of the Pennsylvania Ministerium, Putman of Central Pennsylvania, Madsen of Michigan and Weeg of Illinois—presented and explained the proposed document. Only minor changes were suggested by the council.

In other actions, the council voted approval for a film dealing with the Lutheran ministry, to be used as a recruitment aid; agreed that synods should have a committee on worship; discussed a new model constitution for congregations; and approved a certificate of recognition to be given to pastors upon their retirement from the active ministry.

School prayers fought

Two small groups of parents were engaged in court battles this month that might affect millions of public school children. In Mineola, New York, five residents of the Herricks (Long Island) school district were trying to ban a morning prayer used in the state's public schools on the ground that it violated constitutional guarantees of separation of church and state. The prayer, approved by the N. Y. Board of Regents, read, "Almighty God, we acknowledge our dependence on thee and we beg thy blessings upon us, our parents, our teachers and our country."

In Philadelphia, a panel of three judges heard final arguments in a suit brought by an Abington Township couple to nullify the part of the Pennsylvania school code which requires the daily reading in public schools of at least ten verses from the King James Version of the Bible. The Unitarian couple who started the issue claimed that their children were being deprived of constitutional rights by being compelled to listen to the Bible reading. Chief witness for the school authorities was Dr. Luther Weigle, dean emeritus of Yale Divinity School, who testified to the literary and moral values of Bible reading.

In both cases civil liberties unions and some Jewish groups backed the efforts to outlaw the Bible reading and prayer. Decisions were not expected for some time as jurists studied the issues.

Bible teaching considered

Restoration of Bible teaching in public schools of Winston-Salem, North Carolina, was discussed by clergy groups and the city's school board. After seven years of such teaching, with teachers provided by the Forsyth County Ministers Fellowship, the program had been dropped in 1948 when the U.S. Supreme Court ruled in a Champaign, Illinois, case that religious teaching in the public schools was unconstitutional.

Universities in Texas and California got involved in church-state issues this month. Four Texas legislators introduced a bill that would bar state aid to colleges unless all faculty members swore to their belief in a supreme being. They charged that "atheism" was being taught at the University of Texas and at Southern Methodist University. Officials of both institutions responded that the charges "had no basis in fact."

Pike lecture starts debate

Episcopal Bishop James Pike stirred the controversy at the University of California at Los Angeles. University officials had ordered cancellation of all classes so

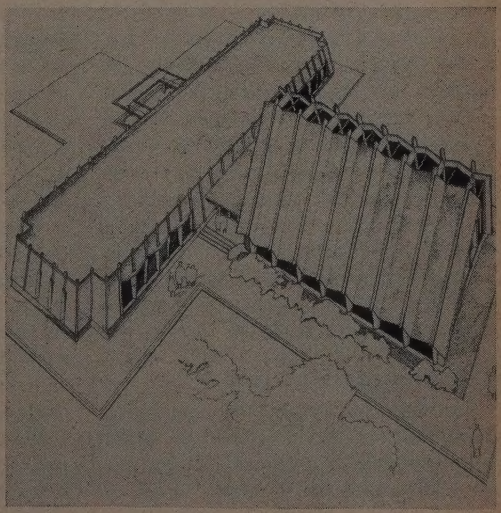
students could attend the bishop's talk during a "Religion in Life Week" program on the campus. Several professors refused to cancel classes because "religious values" were not an official function of a state university. Dr. Page Smith, history professor, retorted that since classes were called off for football rallies the question of canceling them for Dr. Pike's speech was "academic." Bishop Pike, a UCLA alumnus, expressed "delight" over the controversy. "What students don't argue about, they don't think about," he said. "Religion is something they should think about. I'm happy to note this awakened interest in religion."

"Fair Sabbath" proposed

New York's Council of Churches endorsed bills pending in the state legislature to permit shop owners to remain open on Sunday if they observed another day for a religious holiday. The "Fair Sabbath" bills were advocated to permit Jews and Seventh-Day Adventists to enjoy Saturday closing without "being placed at an economic disadvantage," the council noted. Such people are "forced to choose between closing two days a week or disavowing their religious convictions." The American Jewish Congress also endorsed the plan.

Roman Catholic Bishop William A. Scully of Albany took a sterner view of the "Fair Sabbath" measures. The proposals were "completely foreign to traditional American concepts," he declared. He charged that the "fast-growing and insidious practice of commercializing Sunday is working hardships on increasing numbers of Christian citizens by forcing them to work in order to retain their positions on a day they consider sacred to their Lord." Saying that he spoke for New York's six million Roman Catholics, the bishop added that "acceptance of Sunday as a day of worship and freedom from business routine is an integral part of the Christian concept of life."

In Michigan and Minnesota, Seventh-Day Adventists groups urged repeal of all Sunday laws and adoption of others



AIRPORT CHAPEL for Protestants at New York's Idlewild airport has contemporary design featuring a "rhythm of copper pinnacles" rising to 35 feet. To seat 250, the building will cost $250,000. Sponsored by New York's Protestant Council, the building will adjoin a Roman Catholic chapel already in use and a Jewish synagogue soon to be constructed. It is said to be first Protestant chapel at a U.S. airport. Construction is scheduled to begin early next year.

which would provide for "one day's rest in seven."

Maryland asks Sunday closing

A nine-member commission appointed by Gov. J. Millard Tawes this month recommended that Maryland's state legislature pass specific laws to close businesses on Sunday. "Increasing commercialization of Sunday is detrimental to the best interests of the community," the report of an eight-member majority said. The ninth member, who is a Seventh-Day Adventist, refused to specify Sunday but agreed that "one day of rest in seven" is essential for the health and welfare of people.

The commission noted that present Maryland law does not prohibit Sunday business, but only "Sunday selling." It said Sunday observance should be regarded as "a matter of public policy and convenience" rather than one of "religious motivation." Warning that a "general uniform policy" was needed, the commission said that "family life can be strengthened materially by a concerted effort to preserve Sunday as a day of rest, recreation and family activities." It suggested that pharmacies, newsstands, restaurants and gasoline stations be exempted from the Sunday closing law.

A Utah Sunday closing law was vetoed this month by Gov. George D. Clyde, who said the bill was unconstitutional and would raise "economic and moral issues." In Buffalo, New York, the Council of Churches asked all churchgoers to solve the Sunday problem by abstaining from shopping on Sundays.

Bishops plead for peace

Lutheran bishops in Germany's East Zone had last month issued an appeal calling on the big powers and the two German governments "not to forget the human beings involved" when they negotiate a German peace treaty. Efforts to preserve the unity of the German people despite the political Iron Curtain division had been fostered by the nation's Lutheran churches.

Chancellor Konrad Adenauer of West Germany replied that his government would always keep in mind the fate of millions who owing to the division of Germany have had to endure "countless afflictions, external and internal." He said every effort would be made to assure religious and personal freedom for people in all parts of Germany.

The official East German Communist organ *Neue Zeit* scoffed at the bishops' plea, declaring that the Soviet government is "especially concerned about the human beings." It said "appeals for humanitarian principles" should be addressed to the western powers to "demand them to discontinue their policy of atomic armament."

Preaching in East Berlin's St. Mary's Church, Bishop Otto Dibelius, chairman of the council of the Evangelical Church in Germany, asked a free vote on Berlin's future. "I can only tell the rulers, 'Make peace in Europe and the world and then let the people of Berlin say for themselves in a free plebiscite, what is to become of their city.'"

East German pastor jailed

The Rev. Alfred Krauskopf, 54-year-old Lutheran pastor at Magdala, East Germany, got a 10-month jail sentence last month for possessing western medical supplies. The official East German news agency said he had been charged with conducting illegal healing practices among the people of his parish.

West Berlin papers reported that the pastor was head of the regional welfare office for the Evangelical Church in Ger-

THEIR ARGUMENTS FAILED
Rev. Duane Ramsey and Dr. John W. Thomas spoke for National Council in opposing extension of the military draft

many (EKID) and had distributed medicines imported from West Germany. It said he had aroused Communist ire by denouncing youth dedication rites, Red counterpart of Christian confirmation.

A conference of youth pastors and youth workers in Schleswig-Holstein wired a protest to East German President Grotewohl against "inhuman persecution and condemnation" of Dr. Siegfried Schmutzler and demanded his freedom. Dr. Schmutzler, student pastor at the University of Leipzig, had been arrested in April, 1957, and later sentenced to five years' imprisonment for allegedly urging students to boycott Red activities. The conference said the action against Dr. Schmutzler violated principles of human dignity and freedom promised by the East German state.

Military draft continues

Church groups had opposed conscription because of its effect on the moral and spiritual life of young people. When Congress this month considered a four-year extension of the present draft act, representatives of the National Council of Churches and of other religious groups expressed opposition.

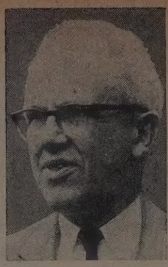
"Education is interrupted, plans are thrown away, and the sense of values is warped by the artificial life" which young people are forced to live under military life, said Dr. John W. Thomas, American Baptist executive, who spoke for the National Council. He warned against "continuing militarization" of the minds of the American people and as an instrument of foreign policy. The Rev. Duane Ramsey, representing the Church of the Brethren, testified that the "authoritarian and militaristic ideals" fostered by draft laws were "contrary to democratic philosophies" and not in "harmony with God's law."

Rep. Merwin Coad (D.-Ia.), who is a Disciples of Christ minister, urged that draft age be limited to 18 to 21, instead of 26 as at present, in order to reduce the period of uncertainty in the lives of young Americans.

The protests fell on deaf ears. After defeating 67-24 an amendment by Sen. Wayne Morse to limit the draft act extension to two years, senators voted 90-1 for the four-year extension. Only dissenter was Sen. William Langer (R. N. D.).

And so forth

The Lutheran professorship at Oxford University, England, will be continued indefinitely. Lutheran World Federation leaders said the post had "proved important" as a tie between Lutheranism and the academic institutions of England. Present representative at Oxford is Dr. William E. Hulme, an American theological professor.



WASHINGTON

By ROBERT VAN DEUSEN

WAR OF NERVES

SIGNS ARE multiplying that Washington considers the Berlin situation as a potentially grave crisis. When a meeting of the National Security Council and a conference between President Eisenhower and Congressional leaders of both parties is followed by a public declaration by the President that "we will not budge an inch," it means that some serious thinking has been done and some basic decisions made.

Nikita Khrushchev is playing a game at which he is adept. He knows how to keep the rest of the world guessing with his technique of blustering one day and speaking softly the next. Like a poker player, he doesn't let the others know how many aces he has or how high he is willing to bid.

IN THIS WAR of nerves, Khrushchev is aware of the weak spots in his opponent's hand. He knows that Dulles' illness has caught the U.S. off stride, and that the West will miss his positive leadership. He is counting on the fact that there are differences of viewpoint among the western nations, with France and West Germany in favor of holding firm on Berlin and Great Britain seeking a more flexible solution.

The Soviet leader played his cards well in his visit to Leipzig and Berlin. The threat of a separate peace treaty with East Germany heightened the tension and made more urgent the need for East-West negotiations before the May 27 deadline for turning over Berlin to the East Germans.

Macmillan's role

MEANWHILE, Western diplomats were not idle. Prime Minister Harold Macmillan of Great Britain assumed the initiative in Dulles' absence. His trip to the Soviet Union, while marred by Khrushchev's "off again, on again" tactics, ended on a positive note. In a joint communique, the two leaders agreed that early negotiations are essential.

The same day that Macmillan left for London, the Kremlin replied to the West's proposal for a foreign ministers' meeting with a conditional acceptance. The conditions were those which had previously been unacceptable to the West: attendance of Poland and Czechoslovakia at the conference, to achieve numerical parity between East and West; consideration of the Soviet draft of a peace treaty with East and West Germany; and an agreement that the foreign ministers' meeting be preliminary to a summit conference. Under the pressure of the Berlin situation, the western nations may accept those conditions now.

Macmillan set out to pull together the divergent positions of the western nations, in preparation for the inevitable negotiations with the Soviet Union. In talks with Adenauer in Bonn, DeGaulle in Paris, and Eisenhower in Washington he hopes to build a coherent policy which is firm and yet flexible.

In Washington, President Eisenhower emerged again in a role of leadership. Without Dulles to lean on, he seemed to regain some of his old self-assurance. He resisted pressure to launch a large-scale military mobilization, but maintained a posture of firmness.

canadian affairs

NORTH AMERICAN DEFENSE

PERHAPS NO greater decision has been faced by the Conservative government than what to do about the Avro Arrow. A supersonic jet interceptor with a speed of 1,500 miles an hour, the Arrow was designed and built wholly in Canada. It was to be Canada's unique contribution to North American defense.

But late last month Prime Minister Diefenbaker made an announcement in the House of Commons: work on the Arrow would be stopped immediately. The news came as a surprise even to the manufacturer, the Avro company.

AFTER GIVING credit to those who designed the interceptor, the prime minister went on to say that "unfortunately these outstanding achievements have been overtaken by events." The Arrow was designed to combat the long-range bomber, but "potential aggressors now seem more likely to put their effort into missile development."

Abandoning the Arrow meant giving up a project in which more than $400 million had been invested. It meant disbanding a highly trained and qualified team of designers and technicians. It meant laying off 14,500 Avro employees at Malton, near Toronto, and thousands more in smaller industries throughout the country. Despite these consequences, the government had made its decision on the basis that "defense requirements constitute the sole justification for defense procurement.

"Under the irresistible dictates of geography the defense of North America has become a joint enterprise of both Canada and the United States," the prime minister pointed out. He went on to say that the government had decided to introduce the Bomarc guided missile and the Sage electronic and computing equipment into the Canadian air defense system. Agreement had already been reached in principle with the U.S. to share the cost of this program.

BECAUSE THE USE of the Bomarc missile involved the use of a nuclear warhead, Mr. Diefenbaker gave the House of Commons "certain basic considerations in the government's thinking on the acquisition and control of nuclear weapons."

The first is the importance of limiting the spread of nuclear weapons at the independent disposal of national governments. As a contribution to this objective the government would not undertake the production of nuclear weapons in Canada.

In addition, Canada would leave no avenue unexplored in the search for an acceptable agreement on disarmament with the Soviet Union.

The opposition parties in the House of Commons generally agreed that stopping the Arrow program was a wise move. The Liberals, however, introduced a nonconfidence motion on the ground of the government's "prolonged delay" in determining a defense policy. The CCF denounced the integration of Canadian defense with that of the U.S. as an "erosion of sovereignty."

Many Canadians probably share the viewpoint of the *Financial Post:*

"Whatever our government does, it will be proven wrong by events. If war comes soon, it won't have done enough. If war comes later, it will have invested many more millions in weapons which became obsolete before they were needed because of the race of technology. To our defense planners, we extend sincere sympathies and good wishes. And God help us all." —NORMAN BERNER

The Sadlers Move On

After teaching thousands of Loma tribesmen how to read, the Sadlers are going to Northern Rhodesia

By LUCILLE E. HEIN

"When we were in Liberia . . . In Kenya we saw . . . Remember that village in Tanganyika . . ."

Liberia, Kenya, Tanganyika . . . names on a map of Africa to most of us. But to ULCA missionaries, Dr. and Mrs. Wesley Sadler, they are home. They have lived and worked in Africa 17 years.

For a long time now the Sadlers have specialized in teaching people to read. They are "literacy" missionaries among the Loma-speaking people of Liberia. This spring they will go to Kitwe, Northern Rhodesia, where they will establish a literacy and writing center.

THE CENTER is sponsored by the Committee on World Literacy and Christian Literature of the Division of Foreign Missions, National Council of Churches. Salaries of Dr. and Mrs. Sadler are being underwritten by the ULCA Board of Foreign Missions.

Dr. and Mrs. Sadler's past experience in the literacy field provides a solid base for their new work. Dr. Sadler said, "We became interested in language study during our first term in Liberia. We all realize that Christianity comes close to people when the Gospels are spoken and written in their own language."

The Sadlers are versatile people and know how to work together on literacy projects. "At its start, the center in Northern Rhodesia will have a small staff," Dr. Sadler said. "My wife or I will do many of the jobs of linguist, writer, literacy worker, librarian, secretary, artist, mimeograph operator, editor, teacher. We hope the staff can be increased with the services of communication specialists. The ultimate goal is to have a trained African teaching staff.

"In Liberia," said Dr. Sadler, "the Loma people wanted to read, for they are intelligent people. In the years of this ULCA literacy project their desire

DR. AND MRS. WESLEY SADLER

to read has increased. Now thousands of Loma people *are* reading. As a result, they are taking a part in their country's progress."

At the beginning of the Loma literacy project all literature had to be written by the missionaries, mainly by Dr. Sadler, who had put the Loma language into a written form. Mrs. Sadler said, "People who have learned to read can't be satisfied. Their desire for the printed word is bottomless. At first my husband had to write constantly to provide literature."

Before the Sadlers began their Loma project, they had a backlog of 40,000 words written in Loma. Then they prepared a primer and began to teach people to read their own language. Thus, once a Loma man or woman learned to read, he knew there was something more to read. Dr. Sadler himself has written almost a half-million words in Loma, plus a textbook, *Untangled Loma.*

"NOW THE LOMA people are writing their own books," Dr. Sadler said. "When we left Liberia, 40,000 words had been written in Loma *by Africans.* Some of it by villagers with no formal education. They have even adopted our western habit of sending letters to the editor of the Loma weekly newspaper.

"We leave the Loma literacy project in the hands of Miss Margaret Miller, with whom we have carried on the work for years, and Pastor Gerald Currens."

The Sadlers' work in Liberia has provided the basic experience for the literacy and writing center in Northern Rhodesia. The center is established with five major aims. Dr. and Mrs. Sadler outlined these during our luncheon interview.

"The *first aim* is to stimulate production of literary materials written in Africa, by African writers, for African readers," said Dr. Sadler. "Most Christian literature for Africans has been written by Europeans and Americans. It is good and it has been widely used. There is often nothing else to use.

"But no one knows the African and his needs as well as the African himself. The educated African, writing in his own language, can reach people we foreigners cannot. At the center we hope men and women will learn to write to meet specific needs of their people. Simple, forceful, useful Christian literature, written in an interesting style.

"WHAT ARE SOME of the needs of the African people? Special Christian literature to help them—as a Christian minority in a non-Christian community. Sunday school and parish literature. Literature to guide them in facing the break up of tribal life, marriage and divorce, the industrial world, alcoholism, hygiene and health, legal rights and obligations."

The *second aim* is to teach missionaries, African church leaders, and others how to conduct literacy projects. Too often, Dr. Sadler feels, literacy projects are set up for only a few months. Everyone works hard. People are stimulated. Then the project team has to move on to another area. There is no one to carry on.

"Perhaps all that is achieved is a simple primer in the language," said Dr. Sadler. "That's not the magic key. It's only a temporary key. Once the students have memorized the primer, there's nothing more to read. So they pick up some worthless literature or propaganda leaflet. The desire to read is great. Let's provide good reading material."

THE THIRD AIM is to help African and foreign linguists to iron out difficulties experienced in analyzing a language. Some excellent work has been done.

Many of the languages of Africa have been put into written form by missionaries and linguistic scholars. But putting a spoken language into written form is most difficult, as men like Dr. Sadler know.

"Sometimes the job has to be done in a hurry, so we can reach people with their written language as quickly as possible. There are sure to be some technical inaccuracies. Voweling — indicating long and short vowels — may be confused. One consonant may have to do the work of two. Meaning of words may not be clear."

The *fourth aim* is to have intimate contact with African writers who can write in their own languages. "We eventually hope to have 30 men and women at each workshop—each group of 30 staying three months Thus, in nine months of the teaching year, we will have worked with and will know well at least 90 African leaders.

"They will come to the center on the recommendation of missionaries, schools, churches, governments, or on their own application. We will keep in touch with them as closely as possible after they leave the center, to follow their future work, to see where the center did a good job, and where it failed.

"From these first workshops we will learn what special services the center can give—perhaps a workshop in writing for the all-Africa Sunday school curriculum —or writing for newspapers, which become an important channel of communication once a people have learned to read."

THE FIFTH AIM is to be accomplished in the remaining three months of the year. The Sadler team will travel any place south of the Sahara, where missionary or government groups are prepared to set up literacy projects. However there must be assurance that there is permanent, full-time staff to carry on the literacy work once a project is started.

While they served in Liberia, Dr. and Mrs. Sadler helped to set up such literacy projects — in Kenya with the Church of England Mission, and in Tanganyika with the Augustana Lutheran Mission.

The next two pilot projects for the Sadlers are already set. On their way to Northern Rhodesia, they will spend a month in Togoland and a month in the Ivory Coast. In both countries they will work with missions that are equipped and ready to carry on a literacy project.

ARTIST AT WORK
Mrs. Sadler illustrates new book

SANDWICHED among these five aims is a sixth—to offer help in establishing language learning programs for missionaries or government people who do not speak the language of the African people with whom they are to work.

NEWSPAPER PUBLISHER
Dr. Sadler exhibits community paper

"All these are *proposed* aims," Dr. Sadler pointed out. "Not all these goals will be reached in our first year. But we believe, in faith, that they will be reached."

IN THE SPRING of 1958, Mrs. Sadler went on a campus-and-house-hunting tour of Togoland, Belgium Congo, and Northern Rhodesia. (And Mrs. Sadler knows all about houses. She built two of the adobe brick missionary houses in the Loma area.) A campus was selected at Kitwe not far from the Belgium Congo border. The campus already had some buildings, and dormitory facilities are now under construction for participants in the literacy program.

"Kitwe is a modern city of about 100,000 Africans and about 9,000 Europeans," said Mrs. Sadler. "It has a north Florida climate, is in the copper belt, has excellent air transportation. Almost everything we need is there."

The Sadlers had a nine-month furlough between their Liberia and Northern Rhodesia jobs. While in the United States they attended conferences, made speeches, participated in the 1958 New York Writers' Conference at Wagner College, conducted a workshop on literacy at the Chicago School of Missions in Maywood.

When we met in New York in late January they were attending a meeting of the NCC Committee on World Literacy and Christian Literature. Mrs. Sadler had come in from a speaking tour of New York and New England. Dr. Sadler was on his way to Haiti to work for two weeks with Dr. Frederick Rex of NCC on a Haitian-Creole literacy project—a project which later was reported as most successful.

AT THE END of February Dr. and Mrs. Sadler, their two sons, Kezele, fifteen, and Kumbe, eleven, and their African basenji dogs, returned to Africa. The boys were born in Africa, have African names, will attend British schools in Kitwe.

"This move from Liberia to Northern Rhodesia has affected our sons as well as ourselves," said Mrs. Sadler. "Kumbe was going to be a glass blower. Now he wants to be a literacy missionary. Kezele has switched from wanting to be a doctor to being a big-game hunter and safari guide for visiting dignitaries."

Dr. and Mrs. Sadler face their new work with enthusiasm. As Mrs. Sadler said, "Not many people are lucky enough to have *two* pioneering jobs in one lifetime—and in Liberia and Northern Rhodesia."

And as Dr. Sadler said when luncheon was over, "The possibilities of the literacy and writing center are tremendous. No one can foresee its future and the effect it may have on African Christians."

The Young Wife Wept

The stupid quarrel that started the day off so badly made Marcia realize that she needed help and strength

By EUGENIA HILBRINK

NORMALLY MY FRIEND Marcia is cheerful and serene. One wouldn't expect to find her slumped at the kitchen table depressed and weeping as she was on that significant morning. But Marcia's happiness—and especially her successful marriage with Jim—are the result, she says, of the profound insight which came to her that morning.

The loud slam of the back door echoed like thunder and brought the emotional storm to a climax. Marcia felt the door's vibrations cut through her painfully. Tears swelling up out of a whirlpool of anger blurred her eyes.

"Not again," she sobbed. "Another needless quarrel with Jim."

Reaching into the pockets of her red-checked blouse and then into the long recesses of the khaki shorts pockets, the forlorn young wife found a handkerchief and dabbed her eyes. "Why do we pock-mark our happiness with these sieges of turmoil?" she asked herself.

WITH HER HEAVY head propped in hand, her mind skirted like a nervous secretary into the mental files marked "Courtship," "Wedding," "Early Married Life," "Birth of Janie," searching for some clue to these troubled moments.

Nothing amiss could be found. The foundations to their married life were strong. Mutual understanding based, in part, on courtship discussion of Stone's *Marriage Manual* characterized the firm basis for their union. Their little daughter, Janie, had been so eagerly wanted and gratefully received.

Just three months ago their prayers had been fulfilled again with Teresa's birth . . . "But, perhaps, Teresa was a terrible mistake."

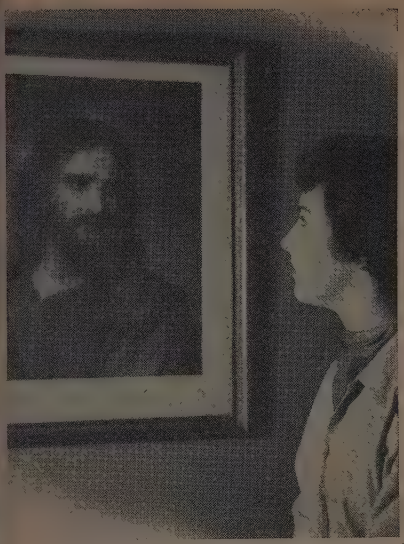
The movie roll of memories stopped short and a new freshet of tears arrived. "How can I raise two children by myself? Jim-doesn't-love-me-any-more." The words shaped themselves painfully.

Like most domestic crises the incident that brought on the outburst didn't really mean anything. A sock had not been darned AGAIN. By itself Marcia could have taken Jim's sarcastic comment in stride, but it followed a rapid succession of surly expressions that week.

FINALLY her emotional agitation subsided. Marcia glanced up at the kitchen clock. 6:15 A.M. Fifteen minutes since she'd spit out her hurt and angry response: "Jim Hopkins, I'm sick of your complaints. I work as hard as I can. If I'm not good enough, you know just what you can do."

The words had been coated with venom and stung their listener into a numbed silence broken only by the slammed door.

"What right does he have to complain?" The lost feeling of desolation left and was being replaced again by self-pity and anger. "Jim should try to keep two little children happy and well." The mental recollection of each day's bulging



"Thank you, Lord," said Marcia

diaper pail, of its innumerable dirty bottles and dishes, to say nothing of its countless interruptions to rescue their toddler from mischief or danger, brought feelings of self-justification. "As if all I have to do is darn socks," she snorted.

With a determined air she glanced again at the clock. This brief reprieve before the baby woke up was normally reserved for a Bible meditation. Even ten minutes with God seemed to put the day in better perspective. This morning was off to a bad start: first a silly quarrel with Jim, and now the clock hands were quickly sweeping away her devotions.

Mechanically her hands started about the task of transporting the dirty breakfast dishes to the sudsy water in the sink.

"To be fair," she mused, "I must admit Jim does have reasons to be irritable. The economy moves at the office may mean a salary cut. The prospect of losing money when we've just increased our family must seem especially dangerous to Jim.

". . . Goodness, I wonder if he's made an appointment to see the doctor," Marcia recalled with a start. "Could he still be concerned about that pain? I surely do hope he's all right. I love him so." The completed emotional circuit was punctuated again with tears.

BY THIS TIME Marcia was once more sitting at the cleared breakfast table. Her Bible lay on the table next to a second cup of black coffee. She sipped a long draft of the bracing brew. Her hand reached for the book.

In prayerful attitude she petitioned: "Why? Why, dear God, do we fight? Why, when I know perfectly well that Jim is worried and upset do I let him hurt me so much? Why do I blurt out nasty remarks which just complicate the situation? I've always worshiped the ground Jim walks on . . ."

"Worshiped," she repeated slowly. And then suddenly a shaft of illumination pierced the darkness of her melancholy, replacing it with exultation by laying the profound answer clearly before her. Excitedly she grasped it. "I *have* been worshiping Jim—expecting him to be my god—always perfect, always forgiving, always my source of strength and comfort. I've been so busy needing Jim I haven't been much use when he's needed me.

"Thank you, Lord," Marcia continued her prayer. "I know the Word I must read this morning." Consciously tightening the important revelation into a mental vice the old, familiar—and yet now suddenly new—first commandment rang in Marcia's ears and transformed the course of her life: "I am the Lord, thy God. You shall have no other god before me."

"We Told Our Story in Technicolor"

WE DIDN'T KNOW anything about making a movie. But we at Immanuel Church in Lena, Ill., wanted to tell our tale so that it didn't sound like just one more mimeographed report but like the exciting, action-packed story it is. Words like budget, Wartburg Synod, ULC, Lutheran World Action, don't have much of a ring unless you make people understand where they fit.

To turn our annual report into a movie was a splendid idea. Except that we had no money, didn't know how to write a script or how to synchronize the narration with a film if we got one. We had no equipment and we had no cast.

But we did have the people who were ready to prove that even a little church can accomplish a big task. Honest determination to succeed, we thought, was worth half the equipment.

The other half came from one of our members, Wieland Kayser, who had an eight-millimeter camera and had taken some home movies. He would be the cameraman. Members of the church were the cast. There wasn't a star among them and nobody clamored for top billing. We were amateurs but we had a story to tell.

"Don't take the church for granted"

THE LUTHERAN CHURCH is reaching into "all the world." We wanted to show that but we couldn't go into all the world; we couldn't even go as far as Chicago. So we built props.

I drew a chart on white paper, wrote on it "ULCA" and drew an arrow point-

By ALBERT A. SIMONE

Mr. Simone is pastor of Immanuel Church, a 102-year-old congregation with one hundred thirty members of the Wartburg Synod in Lena, Ill.

ing to the words *"Preaching, Reaching, Teaching."* This showed that Immanuel is part of the ULC and part of a world-wide evangelism effort.

We showed that the church must not be taken for granted. In some areas of the world, Lutherans have lost their freedom to worship. We made our point by shooting a scene outside the church, in front of the doors marked "CLOSED" by a large sign. Two young people were shown trying unsuccessfully to open them. "This," I said in my narration, "could happen even in America."

Other scenes showed pictures of foreign mission fields, medical missionaries and church building programs.

WE GOT SCARED when we saw the developed film. Some scenes should have had more emphasis, others were too long. In our excitement we had forgotten to keep accurate timing of each scene which is essential if you want to synchronize a recorded narration with the film.

We borrowed a tape recorder and tried it. It was a nightmare. I found myself panting as if I were coming into the home stretch after a one-mile race.

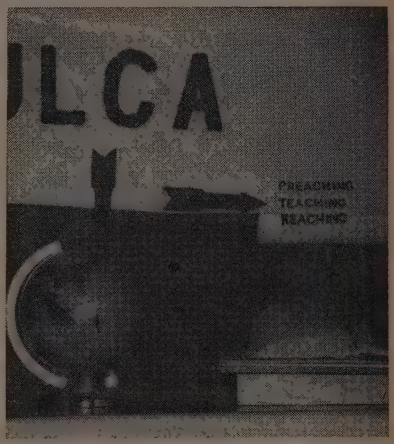
I kept one eye on Mr. Kayser, the other on the script, and could have used a third eye to watch the screen. We found ourselves bewildered by a projector that would not stop, a tape recorder that went round and round and a clock that would not co-operate. By this time I wondered if our story needed telling that badly.

Finally we resorted to the "flash-and-squeeze" method. At the change of each scene, Mr. Kayser, who was watching the screen, would flash a light while my wife, standing behind me, would squeeze me when she saw the signal.

The system had flaws. Sometimes Mr. Kayser would flash his light too early. And my wife was an overzealous squeezer. But we got it done, though it took three hours to record a 20-minute film.

We beat the deadline by one day. The "Lena Premiere" got off with a bang at our annual congregational meeting. The entire cast came to the first showing of *This Is Our Church.*

Hollywood didn't take notice, and the press was absent. But we were satisfied. Immanuel had told its story.



Determination was half the equipment

Bible Study Was a Lenten Adventure

Instead of sermons on Wednesday nights, the church was a classroom and everyone studied

By RACHEL CONRAD WAHLBERG

IT WAS the first Sunday night in Lent. There was a fine drizzle. After heavy rains the sidewalks were spotted with puddles. The grass was soggy. The shrubs stood deep in mud and water.

Yet the people came to church. And in their hands they carried Bibles.

Family after family arrived. Children jumped over water by the curb. High school students came in pairs, wearing school jackets. Everyone brought the Scriptures.

THIS TIME Lent was going to be different. We were going to study the Gospel according to John each Wednesday evening. Instead of sermons, people were going to discuss—to talk out loud in church!

Here was a congregation of Lutherans who were going to *take up something* for Lent—instead of "give up something."

The evening began with a hymn sing. Ten minutes of favorite hymns. Then the pastor took his place at the front of the center aisle at an ordinary reading stand. Each person had received a one-page outline of the first chapter of John at Sunday worship, plus the suggestion to read the first chapter by Wednesday evening.

IT WAS EASY to begin the study of John with a series of questions. Which John is writing? Is it John the Baptist, John the beloved apostle, or some other man named John? At once several hands went up. Of course no one knows for sure which John was the author.

"Why is John the Baptist given so much space in the first chapter if he is not the writer?" someone asks.

"Look at verses 24 to 27," a young father suggests. "It seemed to me when I read over this chapter that the writer wants to emphasize that John the Baptist is *not* the Messiah. Maybe this wasn't clear to some of the people in that day."

To illustrate the writer's purpose the pastor remembered a small incident at the beginning of the service. When the acolyte had attempted to light the first altar candle it refused to take fire. The boy tried again but could light only one candle.

"Before we began our discussion," the pastor said, "you probably noticed me snuff out the one candle which was lighted. I disliked seeing just one burning. So I snuffed it out.

"This is a crude example of what John faced. Some of the people toward the end of the first century were being told that Christ was only man. They were snuffing out his divinity. On the other hand was a group which seemed to believe that Jesus had been the Son of God but not a man at all. They were snuffing out his human personality.

"John wanted both candles to burn. This was one reason he wrote."

WAS THERE another reason for John's writing his gospel? To stir up discussion about John's purpose, the pastor asked "What sort of reporter is John? Does he write like a newspaper man, trying to present facts?"

Youngsters and adults were eager to answer. "Isn't John the one who doesn't try to give an orderly account of Jesus' life?" . . . "John was trying to convince people that Jesus was the Messiah" . . . "He tells in the first chapter about Philip and Nathaniel who recognize Jesus right away as the Son of God" . . . "Perhaps he is speaking from his experience as an old man, hoping to convince others, because he lived so close to Christ."

SUDDENLY forty minutes of Bible study had passed. The closing Vespers were sung. Members of the congregation filed out, whispering to one another.

"How exciting! I didn't know the Gospel of John had so much to say . . ." "Maybe I'll get acquainted with the Bible now. I already feel that I know John."

HOW HAD SUCH a Lenten program come about? At the January congregational meeting the pastor asked for a show of hands of all who were interested in studying a book in the New Testament —perhaps John or Revelation—instead of the usual Vespers with sermon. To almost everyone's surprise about 90 per cent of the congregation raised hands.

Although a few believed the traditional Lenten services would be preferable, everyone seemed willing to give it a try.

In succeeding weeks the subjects have been just as enthusiastically received and discussed. The twelfth chapter highlighted the contrast of triumph and of tragedy in each of several incidents: the anointing at Bethany, the triumphant entry, Jesus and the Greeks, the voice from heaven, and Jesus' comments about judgment.

The third Wednesday's themes were "Foot-washing and faith-lifting." At this session there was such an animated discussion about whether Judas had any freedom of choice in the betrayal, that the last portion of the evening's outline went untouched!

The next session studied the sayings of Jesus about the Holy Spirit, emphasizing the allegory of the vine and branches. One question which stimulated ideas was, "Can it really be to our advantage that Jesus has left the world as he said in 16:7?"

The final studies considered Jesus' prayer for his own, his betrayal, his sufferings.

There was a feeling of strangeness as Lent began. For Lutherans to speak up in church, read passages in the scripture aloud, even argue a conviction or express a doubt—this was an adventure for usually sedate church-goers. But the result has been rewarding and inviting. The odds are great that such a stimulating experience will ignite more and more candles of study and faith.

THE RESURRECTION of our Lord on Easter Day, the event in which everything else in the church is rooted, is the source of the church year. It was the first, and has always been the greatest, of all festivals and events in the life of the church.

—EDWARD T. HORN, III, in *The Christian Year* (Muhlenberg Press)

CHICKEN PIE SPECIALIST

Mary kept her oven busy working for the church treasury

By ERDEEN JENSEN

MARY LEGION sat in her well-equipped kitchen musing on the sermon her pastor had preached the day before. He had asked the church people to count their blessings and to give as God had prospered them.

Well, Mary thought, she was one of the leaders in her women's group in her church. She was eager to do her part.

Her home had all of the usual comforts anyone could desire. Her husband had a respectable position. Her children were popular in the community.

AS SHE CONTINUED to think of her blessings the telephone rang.

"Oh, Jane Goodwell. Oh yes, I have them almost finished. This should surely boost our treasury. It has gotten low."

"Imagine, Ellen suggesting that we increase our offerings. We've given so much now and living expenses are high. What does the church expect of us? And to think they increased the budget in the church."

"He what? Expects us to send food to that family? Give the food to them in place of having this supper? Why, he's lost his mind. I expect my chicken pie to make at least $12.

"And he wants me to just give it to this family? My answer is NO. You can just tell the other girls how I feel. I'll pick you up in a few minutes. I must turn my oven off now."

Most of the women decided to tell their pastor they'd be glad to help some other time. (Before they got around to making up a basket of food, however, the family had moved away.)

The supper was a great success. In fact, many were there who never came to church on Sunday. And they cleared $313.

LETHA was a new girl in the neighborhood. The children had noticed her coming out of that house on Rock Street. John, Mary's husband, had noticed her on the bus one day. They all mentioned her to Mary at the supper table. They even suggested they call on her.

But the church women had decided they needed some new robes for the choir, and Mary had become involved in working on this. In fact, she had promised to supply some chicken pie for a social gathering after the sewing.

The pastor had made an appeal for Lutheran World Relief one Sunday and asked the women to bring clothing in two weeks. Why, Mary thought, he must have forgotten about our rummage sale! And didn't he say this would go to Korea, Germany, or some foreign place?

Well, my chemise will bring a good price at that sale. It is out of style but will just fit Agatha and she's always said she wished she had one. I think our pastor exaggerates about these foreigners.

MRS. JOHNSON had always been faithful in church attendance. It hadn't been easy for her since her husband had died. Her children lived in distant cities. She had always given generously of her time.

True, she had not helped with the dinners at the church but she gave freely and visited the lonely and sick. But now she was sick and unable to attend services. Mary's phone rang. "Mrs. Legion, this is Mrs. Emery. I'm asking women to call on our shut-ins today. Would you, please, call on Mrs. Johnson? She's quite alone."

"Oh, Lucy, you know I'd like to. Mrs. Johnson is such a dear, sweet lady. But I've promised to make some of my chicken pies for that dinner we're serving the businessmen. They always tell me how fond they are of them, and that's one reason they always come to our church. And we do need to have that new stainless steel sink in before another dinner. I'm sorry."

Mary picked up the paper several evenings later and noted Mrs. Johnson had died. As she sat thinking of Mrs. Johnson and how little she had helped with their dinners she suddenly realized, "I must call the flower committee and remind them to send flowers."

MARY WAS LATE. The women would be wondering what to do. People would be arriving. She must hurry. An intersection loomed up and the light was red. She was going too fast. There was that piercing screeching of brakes. And then grinding of metal.

The news soon reached the church kitchen and the women were shocked. "Shall we go on with the supper?"

"Oh, yes, Mary would want us to. She never stopped when there was a job to be done."

"Why, think how much Mary has contributed."

It was disturbing to Mary's husband as he opened their devotional book to read at her bedside that night that the lesson was Matthew 25:31-46. Mary stirred as he read.

"For I was hungry and you gave me no food. I was thirsty and you gave me no drink. I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me."

"He didn't remember us, though we've been here every Easter"

WORSHIP NOTEBOOK

HE IS RISEN INDEED

THE VITALITY of religion in Russia concerns a lot of people today. Every time a report of renewed religious fervor seeps through the Iron Curtain, churchmen in the rest of the world point hopefully to what they like to call the first signs of a resurgence of faith in the Communist homelands.

Several years ago this story was making the rounds. Before a great throng of people a Soviet official belabored the point that religion was a drug. "There is no God, no heaven. The church is guilty of making promises it cannot keep. All we can do is live for this world. The church is dead!" When he had finished a clergyman requested the privilege of speaking just a few words to the assembly. His request was granted, presumably because the official felt that his voice would have little avail. Stepping to the podium the churchman said the simple words, "Christ is risen!" Like the mighty roar of ocean's wildest wave, the people responded "He is risen indeed!"

This may or may not be true. It may or may not reflect the Russian people's deep-seated allegiance to the church. One thing is sure, within the Orthodox Church this exchange is the age-old greeting and response of every Christian to commemorate Easter morn.

WHEN I was a boy our pastor tried to encourage the use of this same interchange. Throughout the parish Easter morning brought forth, instead of the customary "Good morning!", this happy salutation and response: "Christ is risen. He is risen indeed!"

I suspect that some people felt a bit selfconscious using it, as they would feel were they to say to a friend "God be with you" instead of its modern equivalent, "Goodbye." But then a lot of people feel selfconscious in the face of anything that smacks of being "too religious." We can get all steamed up over a sports contest, or a business deal, but few people like to be thought of as being religious.

Yet on what day other than Easter is there such a grand opportunity to experience the joy of our faith? Christmas is interlarded with commercialism. Gifts, colorful decorations, and happy greetings with friends bring on a rosy glow, but the glow is not necessarily a light shining from a stable. Good Friday is much too somber. But Easter has only one message . . . *resurrection!*

The services of Holy Week all build to a magnificent climax.

PALM SUNDAY is the day for shouting. I'm rather happy to notice that the fashion leaders have encouraged the use of Easter finery a week before Easter. If there is a time for the world to get all dressed up and join the parade that says in effect "Hooray for religion" it is on Palm Sunday. Everybody wants to get into the act. Don't misunderstand me. I enjoy most of the frivolous bonnets that dot the congregation. But isn't this "dressing up" emblematic of what happened on the first Palm Sunday? A lot of people joined in the excitement and the gaiety, but when the dread hour of Good Friday afternoon arrived, only a handful were faithful.

The *Service Book and Hymnal* with its new companion lectionaries provides for

a rather full observance of the days of Holy Week. On Palm Sunday an alternate gospel offers the entire Passion according to St. Matthew. Because of crowded Sunday morning schedules a lot of congregations won't use the alternate form. But wouldn't it be a good idea on the day of shouting to hear more of the events of our Lord's last days before his death?

If a congregation observes the *Service Book and Hymnal* faithfully it will schedule services for every day in Holy Week. Propers are provided for them. So, on Tuesday, St. Mark's Passion can be read, on Wednesday, St. Luke's, and on Good Friday, St. John's. The Passion History, so familiar to users of the *Common Service Book,* is also provided, but isn't there a distinct value in hearing again the four different accounts of our Lord's Passion, read on different days of the week before his resurrection?

THERE ARE several ways to present the four passion accounts. I once went to a church on Good Friday where two pastors and two laymen, all garbed in cassocks took their places in the chancel and read the passion in parts. One was the narrator, another read the words of the officials and soldiers, a third was the voice of the apostles and others close to Christ, and the fourth spoke the words of Jesus. The whole reading was reverently done and had a marked effect upon the people. In other congregations well-trained choirs present on one of the evenings of Holy Week a musical setting of one of the passion accounts, most of the time using a setting composed by Bach. However it is done, read by the pastor or a lector, in parts with several persons assisting, or sung by the choir, the dominant note of Holy Week is the Passion of Christ.

In most of our congregations, Saturday is the time when the altar guild decorates the chancel. Easter lilies and other flowers are arranged about the altar in readiness for the great day. But the *Service Book and Hymnal* also appoints propers for Saturday, and why not? If Good Friday is marked by the notes of mourning, Saturday is a day of waiting. Here the words of the Gospel set the theme of the day's observance, "So they went and made the sepulchre secure, sealing the stone, and setting the watch."

A few congregations have revived the traditional services of Silent Saturday. These services, usually held late in the evening so as to conclude near midnight, are in three parts: The Service of Light which includes the blessing of the Paschal Candle (a large candle representing the presence on the earth of the Risen Christ which burns from Easter to Ascension Day); The Service of Holy Baptism with the blessing of the font and the administration of the sacrament of baptism; and, the first Easter Eucharist or service of Holy Communion. Popularly these are known as the Easter Vigil and are usually accompanied by elaborate ceremonies.

BUT the crown of the week comes with the celebration of Easter Day. If Christmas with its nocturnal visit of the angels to the shepherds and the brilliant star suggests that a midnight service is appropriate, Easter with the early hastening to the tomb is suited to a service at dawn. The *Service Book and Hymnal* properly allows for two services on this great day. The Gospel for the early service tells of the women who, "when it was yet dark," went to the sepulchre. Another set of propers, marked "For the Service," provide for a later observance of the resurrection on that same day.

CHURCHES ARE CROWDED on Easter. People who seldom get to church at any other time in the year come on Easter. Because of this many of our churches have made two and even three of the services of Easter Day celebrations of the Sacrament of the Altar. This is quite appropriate. In other days the Lord's Supper spoke more of Good Friday than of the joy of Easter. Popular devotion associated the Body and Blood of the sacrament with the Cross. The major emphasis in receiving Holy Communion seemed to lie in the notion that this, in some sort of special way, was an action in which people engaged to receive forgiveness. Certainly one of the benefits of the eucharistic sacrament is forgiveness but as Luther reminds us there are others —life and salvation.

The sacrament is to be a joyous meal, an exultant celebration which in a very real sense brings Christ into the presence of his believers. Thus Easter is a most appropriate time for receiving Holy Communion. If the message from the pulpit has stirred hearers to an awareness of the great fact that Christ is alive, the sacrament is the means whereby the Christ who spoke to Mary in the garden on the first Easter morn comes to dwell with all who would follow him.

Specifically provided in the *Service Book and Hymnal* for Easter is this Proper Preface:

> "But chiefly are we bound to praise thee for the glorious Resurrection of thy Son, Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life."

Moreover this same note is echoed in the eucharistic or thanksgiving prayer which attends the consecration: "Remembering therefore . . . his glorious Resurrection . . . we give thanks . . ."

With such celebrations in our churches is it any wonder that men's hearts ought to sing out in joy: "Christ is risen!" "He is risen indeed!"

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Pastor's family

QUESTION: Where can a pastor's wife turn for help in the realistic problems which are constantly arising in a home with five small children and a busy husband? In this suburb of a western city we have to pay $1.25 an hour for babysitters. We paid out more than $300 for this purpose in the past year, just to get to church meetings which a pastor's wife is expected to attend. My husband started here from scratch, has worked very hard, and the church is growing. I have given so much time to the church that I find myself always worn out and "snappy" to the children. The salary is not at all what we need. My husband needs clothing suitable to his calling, and the rest of us need many things which we cannot buy.

In our previous parish ladies of the church gave us help, but not so here. No one seems to think there is any problem, but to get any help here costs $12 a day. When I was ill and had the children to

care for we could get no help here and had to send for a girl in my home state. Of our five children four were born by Caesarian section, and the doctor says I must restrict my responsibilities. I am always tired, in bad humor, and can hardly think consistently. My husband is over-worked, so I can't expect help from him. Ned pushes the work ahead courageously, but is terribly worried about catching up on bills. Where can we turn for help?

REPLY: This is no isolated case. Similar complaints have come from other pastors' wives. These problems have many angles, and there is no simple formula for turning the difficult situation into sweetness and light. But your heroic spirit is wonderful, as is your faith, and they will help you, no matter whatever else may happen.

1) A pastor with such a family really ought to be in a parish which can better meet the need. But such changes cannot always be made when most needed, for many factors are involved. Each congregation ought to do the best possible in support.

2) You and your husband ought to agree that there will be no more children. If you are not acquainted with planned parenthood, go to your nearest clinic and get information. Desirable as children may be, there is a limit under such circumstances.

3) Your problem should be made known to the president of your synod. He may be able to offer some needed advice to the church council, or may be able to help you make a move.

4) The difficulties ought to be made known to the council. They can hardly be expected to do anything if they are unaware of the problems. They may be able to improve the salary. Or they may be able to set up a committee to arrange for volunteer sitters, or for some household help. Or perhaps they can request a women's organization to give help.

5) Regardless of what else may be done, you ought to give first attention to your home and children, and limit your church activities correspondingly. You are not on the payroll and should not be expected to jeopardize your health and the welfare of your family for the congregation.

6) Continue in prayer that God may open the way to a solution to the problems, deal courteously with every one, and do all you can toward the solution of your own difficulties.

Job

QUESTION: I am twenty-three. I quit school as soon as I could for I never liked it. I have been in five jobs. I didn't like any of them and the pay was poor. Now I feel I must get into a good job if I am ever to marry and have a family.

REPLY: Your dilemma is very complex. By leaving school you increased the difficulty. Intelligence, personal traits, health, preference, and social and financial factors have much to do with vocational selection. One cannot succeed in any line for which he doesn't have the required qualities. Considerable further education may be necessary for employment of the kind you may have in mind.

Go to the guidance officer of your local high school, or to the principal, and talk it over. Or find some other qualified professional or businessman and get his advice. No one finds a perfect job. You will probably have to compromise and then work hard and put up with things you don't like.

THE LETTER TO THE HEBREWS

Read Hebrews 4:14-16

IN THE TOTAL portrayal of Jesus in the New Testament there is a perfect blending of his divinity and his humanity. On this point the New Testament writers were not lopsided in either direction.

Jesus is the unique Son of God who came from God and who must be ranged with God. At the same time, there can be no doubt of his humanity. It is no phantom that goes walking through the pages of the Gospels. It is Jesus who was "made of a woman" (as Paul puts it in Galatians), who lived, slept, hungered, suffered and died.

As the author of *Hebrews* begins adding his distinctive features to his portrait of Jesus, he joins his writing colleagues of the New Testament by presenting a picture of our Lord in which there is a balance between divinity and humanity.

ON THE one hand, Jesus is the Son of God. The Greek phrase in verse 14 which is translated "the Son of God" includes the definite article "the." That article particularizes the phrase.

In both the Old and New Testaments ordinary human beings are sometimes called "sons of God" or "a son of God," or just "sons." A man anointed to be king over Israel may be declared at his enthronement to be God's son. It is not a title given to the king because he has a right to it by birth. It is only a descriptive phrase which tells something about the nature of the king's obedience to God's law and about the source or origin of kingship in Israel. Certainly it has nothing to do with the origin of the man.

The same thing may be said of the phrase when it is used in the New Testament in reference to Christians. In association with Jesus Christ, because of him, and because their relationship with God is one of faith and obedience, Christians may become "sons of God." But it is a matter of *becoming,* not a matter of *having been by origin.*

In fact, the exact phrase *"the* Son of God" is nowhere used in biblical literature to describe ordinary human beings. It would not have been fitting to use it, because in biblical theology human beings are of God's *creation,* not of his *procreation.* Men are not divine.

BUT IN the New Testament (and here in *Hebrews*) Jesus is called *the Son of God.* He is in a class by himself. The phrase is a title reserved for him not only because he was uniquely obedient to God the Father, but also because it best described who and what he is by nature.

Unlike the rest of the human race, Jesus is divine! The writer of *Hebrews* does not allow his readers to forget that. The "great high priest" of the Christian community of believers did not originate here as ordinary human beings do.

Furthermore, Jesus' uniqueness of person has given his function as a great high priest a special distinction. In the Jewish system of worship and sacrifice and atonement for sin, the high priest of the Temple performed his duties within the limits of the Temple, and within the limits of his own personal life. When he died, his work was done and someone

else took his place as the high priest.

But not so with Jesus. He "has passed through the heavens," and carries out his work of mediator and high priest right in the presence of God even now.

THE PHRASE "passed through the heavens" may be puzzling to us western-minded people who have been trained to think in terms of space and satellites and planets. If the writer of *Hebrews* meant that Jesus is now in God's presence, why did he not simply say so?

The answer is that our writer is expressing his thought in biblical terminology. It is graphic. Not having discovered much about how the universe is put together (we do not yet know the full facts about it ourselves), the biblical writers conceived of it as dry land and water overarched by a number of heavens in which the stars, the sun and moon moved. God, who created all of it, is above and beyond those heavens.

When our writer says that Jesus has "passed through the heavens," he is merely saying *in a biblical way* that Jesus is now in God's presence and there acts as our great high priest. The important idea here is that Jesus, as God's Son, has carried his self-offering straight to God, and that he continually presents himself as such to God.

WITH THAT the writer then turns to Jesus' humanity. In doing so he maintains the balance between the divine and the human in the portrayal of Jesus which is characteristic of the whole New Testament. But his purpose is more than that of maintaining balance.

He begins in verse 15 by making it clear that Jesus' divinity has in no way marred his capacity to be man's high priest. One must remember that Jesus also became a man, and this fitted him well to be what he is.

It was a common idea in Jewish circles that a high priest had to be one who could sympathize with the position in which his own people found themselves before God. There was naturally never any possibility of a high priest being unsympathetic with his people for the simple reason that every high priest who ever functioned in the temple was himself a sinful human being like any other Jew. He had to offer sacrifices for himself as well as for his people.

It was particularly important for our writer's portrayal of Jesus that our Lord's humanity and identification of himself with the human race should be understood. Unless that element in Jesus is clear, one might seriously question whether he could be man's high priest. Thus our writer underscores Jesus' humanity.

PRECISELY because Jesus, God's Son, became a man he therefore has the ability, which a high priest must have, to appreciate what it means to be human, and what it means to face the onslaught of satanic suggestions, and to be tempted to rebel against God.

Jesus' humanity qualifies him to sympathize with the predicament in which the human race finds itself, to know the real force and power of evil, how strong it is, and what it must be like to deal with it when hampered by human weakness. As a man he had been through the mill of temptation himself. Even though he did not yield to it, he learned what it is like. As a consequence he is a real help to human beings who must themselves "buck the tide." And also, because he does thus understand why men sin, men may confidently and boldly approach God and expect to be forgiven through his mercy.

—ROBERT A. BARTELS

BOOKS

HEAVEN HAS CHANGED

Heaven in the Christian Tradition. By Ulrich Simon. Harper. 309 pages. $6.

The author teaches Hebrew and Old Testament at King's College in the University of London. He is a scholar who lets the facts determine his analysis rather than seeking proof texts to support his own beliefs. He is not writing for the average reader as he intersperses the text with Greek, Hebrew, and Latin words, but in spite of it, laymen interested in this subject will find a vast amount of material which may be new to them.

Professor Simon begins his discussion by showing the way the idea of heaven considered as a place in the sky has degenerated in our modern world and has finally come to be ridiculed through the influence of science and Copernicus.

The author, returning to the Hebrew tradition states, "When Christian preachers speak of the Christ-come-from-Heaven and ascended-into-Heaven . . . they acknowledge, probably unconsciously the manifold and paradoxical nature of the whole Hebrew tradition."

Heaven is used in Judaism and Christianity as a synonym for God but actually both viewed God as the creator of heaven. The high position of God was transferred by the Christians to Jesus who is the Son of the Most High.

The author gives an interesting analysis of the names and attributes of the Father, of Christ, and of the Holy Spirit. Many pages are devoted to a discussion of angels and demons, their hierarchy, their nature, and their power. The average reader will be surprised by the important role these played in the Old and New Testament.

In addition, Professor Simon studies the New Testament concepts of the millenium, the type of body one has after death, recognition of others, and whether there is a place of preparation after death and before the resurrection. In the final chapter he points out the place of heaven in Christian worship.

This book is strictly biblical but has a frame of reference quite foreign to our day. These concepts prove to be formidable to any teacher or preacher who desires to make the beliefs of the first century meaningful for today. ALTMAN K. SWIHART

Carthage College

REPAIRING MARRIAGES

The Creative Years. By Reuel L. Howe. Seabury Press. 239 pages. $3.50.

This book deals with some of the personal and social problems faced by a considerable number of husbands and wives in the middle years of their marriage. Unfortunately, it will not be read by a sizable portion of that group unless they are seeking help to solve some of their problems and it has been brought to their attention by a marriage counsellor, a psychiatrist, or a pastor. Even then, these readers will find it of greater value if they can have several conferences with one who can help them understand its application to them.

The author stresses the redemptive power of love—a love toward each other in the marriage relationship which is reflected in Christ's love for us.

This book will be a valued assistant to a pastor who is compelled to meet situations between spouses which threaten the home. Its careful study, with notes made by him for use in meeting difficult situations, will make him a wiser counsellor and a more resourceful pastor. The chapters on "What Love Can Do," "The Role of Sex in Love," and "Five Ways to Creative Marriage" will prove effective reference material for every pastor.

The chapter on "The Parents of Adolescents" is one of the most valuable in the book. It faces squarely the problems which parents and adolescents too often fail to make clear to each other.

Tucson, Ariz. C. FRANKLIN KOCH

INFLUENCE OF MELANCHTHON

Reformation Crossroads. A comparison of the theology of Luther and Melanchthon. By Harold H. Lentz. Augsburg. 92 pages. $1.75 (paperback).

A "crossroads" may be merely a routine intersection or may be a drastic dividing point. Dr. Lentz asserts that differences which developed between Luther's theology and the theology of Melanchthon were a sharp parting of the ways. The Lutheran church, he says, has often been in danger of following Melanchthon rather than Luther, sometimes unconsciously. Melanchthon has not influenced formal doctrinal statements of the church, but his point of view has "crept into the theology of individuals and the literary tradition of the church."

Differences between the two great Reformers arose from differences of temperament. Luther took bold theological positions, based on his own profound religious experiences, and refused to compromise them. Melanchthon was a peace lover, timid and gentle, eager to negotiate agreements with opponents and achieve church unity. He was influenced by Renaissance humanism. His gradually changing points of view were reflected in his frequent rewriting of the Augsburg Confession (the *Variata*) and of his *Loci Communes*. Differences from Luther were largely in the doctrines of good works, free will, the real presence, and the visible *versus* invisible church.

The treatment is brief and sketchy, but brings into focus questions which are relevant to the present-day situation of Lutheranism in America. Perhaps more pertinent would have been a discussion of the influence of Melanchthon on 17th century Lutheran orthodoxy. G. E. R.

HOW MUCH CHURCH UNITY?

Christian Unity in North America: A Symposium. Edited by J. Robert Nelson. Bethany Press. 208 pages. $3.50.

How do the leaders of our major church bodies today feel about the movement toward church unity? This book answers to that question.

The volume contains 18 studies on various aspects of Christian unity. These studies came out of the North American Conference on Faith and Order at Oberlin College in 1957. Nearly all of the chapters deal with some aspect of "The Nature of the Unity We Seek," the conference theme.

The subjects cover the theological, biblical, ecclesiastical and sociological phases of Christian unity. Divergent viewpoints, from the Anglican and the Lutheran Church—Missouri Synod to the Southern Baptists and Mennonites, are included.

Many readers will find Dr. Samuel Cavert's "The Ecumenical Movement—Retrospect and Prospect," an exceedingly helpful evaluation of where we stand after 50 years of interchurch co-operation. He believes that the "ecumenical honeymoon" is over and that "we are now at the stage of patiently developing the kind of day-by-day relationships and patterns of conduct for which life within an ecumenical household calls."

Dr. Edgar M. Carlson contributes an unusually significant chapter in which he reports the findings of a questionnaire on "Christian Beliefs" returned by 5,162 laymembers and 272 clergymen from 700 Minneapolis congregations representing 10 denominations. In his summary he states: "The conclusions which must be drawn from an examination of these responses is that a kind of theological ecumenicity already exists within each of the denominations."

The editor's previous service as secretary of the Commission on Faith and Order of the World Council of Churches makes him eminently qualified to edit this volume which is a valuable contribution to an understanding of "the most significant fact of our time."

Denver. ALTON M. MOTTER

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

ULC and Augustana Churches Merge in Montana Community

By RALPH C. SANDGREN

BILLINGS—Jumping the gun on the proposed Augustana-ULC merger is a "little merger" between an Augustana church and a ULC church in Montana. United Lutheran Church of Butte (Marvin O. Lee, pastor) held joint services with Immanuel Lutheran Church Feb. 22.

The pastor of Immanuel, John Nasstrom, resigned on Jan. 1, 1959, to become LWA representative in South America. Pastor Lee has been called as pastor of the joint congregation.

The merger will not be completed until the general bodies merge. Benevolence funds will go to the separate church groups.

A marked downward trend in the economy of Butte made it increasingly difficult for United Church to carry on an effective program. Immanuel Church recently dedicated a new building consisting of an educational unit and fellowship hall which is being used as the sanctuary.

Northwest Synod President Paul Bishop and officials of the Columbia Conference of the Augustana Synod met with the congregations to work out the details of the merger.

Synod Education Drive Launched

The Lutheran Education Advance Fund Drive was started in the Western Conference of the Northwest Synod with a rally on Feb. 22 attended by over 200 persons from the nine ULC churches in Montana.

Redeemer Church, Livingston, was host.

The pastoral chairman for the Western Conference, Eugene Hasselquist, gave the main address. The $1½ million synod-wide drive will raise funds for the second campus of Carthage College at Kenosha, Wis., and for Northwestern Seminary in Minneapolis.

The North Dakota rally was held in Minot, North Dakota, Sunday, March 8.

RALPH SANDGREN, pastor of Messiah Church, Billings, was re-elected as president of the board of directors of the Lutheran Welfare Association of Montana at its annual meeting in January.

Site Blessed for Mission

TYPICAL SETTING for a mission church was provided by the dedication of a building site for St. Matthew's Church, Fargo, N. D.

Farmhouses loomed in the background, but power lines and telephone poles told the story of the city moving farther out into the rural district. The new church will stand at the point of fusion between new and old.

St. Matthew's is a young mission. First service was held in January of last year, organization came in May. With a Sunday school attendance of 150, availability of proper quarters becomes a must. Present meeting place is a schoolhouse.

Mission developer and first pastor is the Rev. J. H. Schumell.

Blessing of church site at Fargo, N. D.
Wide open spaces get smaller

Architects Discuss New Look in Church Building

By LOUIS F. MERTZ

LOS ANGELES—"Even the most conservative denominations are going in for progressive design," the Rev. Edward S. Frey told the national convention of church architects in Los Angeles last month.

Pastor Frey, executive director of the ULC department of church architecture, is also chairman of the National Council of Churches' department of building.

He told the convention of several hundred architects, ministers and building experts that there is good reason for preferring functional design. "It would be prohibitive in cost to erect the old wasteful Gothic structures on a widespread scale," he said in commenting on the fact that every five days ground is broken for a new Lutheran church in the United States and Canada and that about 90 per cent of them are of modern design.

"We have to build for smaller congregations who use their churches for an ever-increasing number of activities. The cheaper, smaller church is designed to last about as long as the parishioner's home. Why build a church that will last a thousand years?"

Dedication of first unit at Tucson, Ariz.
City of sunshine gets bigger

Harold E. Wagoner, president of the Church Architectural Guild, said: "Churches of America are trying to integrate all their services with American city and neighborhood life. The new church buildings . . . will take the changing form of American architecture."

Among United Lutherans taking part in the convention work were Dr. Elwood Bowman of the Board of American Missions, Dr. Edgar S. Brown, director of the ULC department of worship, and Architect Norman Mansell.

WITH SO much talking about church architecture on an ecumenical level, United Lutheran congregations in the Pacific Southwest were involved in some building of their own.

In Arizona, Mount of Olives Church, Phoenix, is building two additions to its Spanish-style first unit. A breezeway will connect the church with the new religious education and office buildings. Estimated cost is $133,000; completion date, June. The mission was organized in 1952 by Pastor Franklin H. Schott. Present membership is 1,532.

Another Arizona mission, Streams in the Desert Church in Tucson, dedicated its first unit last fall, is reporting rapid increases in attendance and membership, mainly from newcomers to the community (*see photo*).

Ascension Church, Baldwin Park, Calif., was dedicated March 15. Church of the Cross, Rialto, Calif., laid the cornerstone Feb. 22. Redeemer Church, Sacramento, broke ground for a chapel and educational unit Jan. 25.

INSTALLED by Synod President Carl V. Tambert were Pastor John Zeltin at St. Paul's Church, Vallejo, Calif. (Feb. 22), and Pastor Bertrand Johnson at Christ Church, Clovis, Calif. (March 1).

PACIFIC SOUTHWEST . . .

LENT WAS a period of study in many congregations. Faith Church, Phoenix, adopted the theme, "Great Paintings of Our Lord's Passion."

"Emotional Problems and the Bible" was theme for Grace Church, Richmond. "Faces Around Christ" was studied at Good Shepherd, Buena Park. Letter to the Galatians was topic at St. Luke's, Huntington Park.

It's Building Year for Pacific Northwest Churches

By OLIN G. DASHER

SEATTLE—This is the year of building in the Pacific Synod. At least 24 churches, more than one-third of the synod, will be in some phase of a building program during 1959.

One congregation, its building campaign blocked for want of a site, literally took to the air in its location search. Pastor Thomas L. Auer, of Trinity Church, McMinnville, Ore., inspected and photographed sites from a helicopter piloted by Jack DeVore, a church councilman who works for a flying service.

Completed late in 1958 was Redeemer Church, Vancouver, B. C., dedicated on Dec. 14. Zion Church, Camas, Wash., is being used for worship, and will be dedicated when entirely completed. United Church, Eugene, Ore., has finished a parish education unit.

Construction was begun late in 1958 on the large sanctuary of Holy Trinity, Mercer Island, Wash.; a $200,000 second unit. Zion Church, Medford, Ore., began a parish unit.

Work began in January on first units for three mission congregations: Calvary Church, Hillsboro, Ore.; Holy Trinity Church, Portland, Ore.; and Faith Church, Salem, Ore. (*see photos*).

Octagonal Church Planned

IN THE FINAL planning stage is St. Andrew Church, Bellevue, Wash. This will be an octagonal altar-centered church, a unique design among Lutherans of the Pacific Northwest.

Helicopter scouting in McMinnville, Ore. . . .
Pastor Auer and pilot DeVore

. . . blessing of site in Hillsboro . . .
Pastor Baglien and congregation

Buildings in preliminary planning stages include Messiah Church, Bremerton, Wash., on a new site, and Our Saviour's Church, Sunnyside, Wash., on an eminence overlooking the entire city. They fully expect to be building in 1959.

Contemplating construction within the next year or so are Advent and Messiah churches of Spokane, first and second units respectively; St. Stephen's Church, Seattle, also a second unit; Our Saviour's Church, Eugene, Ore., and St. Paul's Church, Vancouver, Wash., parish education units.

Good Shepherd Church, Bow Lake, Seattle, expects to start construction in July of its first unit, a $140,000 chapel-parish education building.

A site was acquired by St. Matthew's Church, Renton, Wash., temporarily worshiping in a chapel purchased from a Missouri Synod congregation. St. Mark's Church, Olympia, Wash.; St. Andrew's Church, Portland; and St. John's Church, Tacoma, Wash., also purchased sites. Faith Church, Everett, Wash., has acquired property next to its present building.

. . . and groundbreaking at Salem
Pastors W. W. Pechman, M. A. Getzendaner

Wife of Idaho Pastor Killed in Auto Crash

POCATELLO, IDAHO—Mrs. Carol Deane Cox, 27, wife of the Rev. Arleigh E. Cox, pastor of Good Shepherd Lutheran Church here, was killed in a two-car collision on Feb. 17 (*see obituary page*).

Pastor and Mrs. Cox and two Luther Leaguers were driving to Blackfoot when the accident occurred about five miles north of Pocatello. One of the Leaguers, 14-year-old Don Woolverton, died of injuries two days later.

Pastor Cox, who graduated from Central Seminary in 1957, came with his wife to the nine-year-old Pocatello congregation in June of that year. The couple had three small children.

MICHIGAN

Lake-side Housing Projects Are Newest Mission Fields

By CLYDE G. STEELE

DETROIT—Suburbia is extending its outreach in the Detroit area to several of Michigan's 10,000 lakes. While downtown churches are in peril, mission opportunities are plentiful in emerging new communities.

White Lake Township, west of Pontiac, is a typical example. Until a few years ago, the lake area was populated largely by summer vacationers who lived in cottages equipped for seasonal use. Recently, a number of year-round houses have been built, and developers are in process of building hundreds of new homes. A new town for commuters, linked to the city by newly constructed highways and expressways, is emerging.

The Michigan Synod has called the Rev. Ivan Ross of St. Louis to develop a mission in White Lake Township. A site has been secured near the center of a 550-acre housing development and across from the proposed shopping center.

Ascension Church, Pontiac, was a down-

MICHIGAN . . .

town church until last year, then it moved to the suburban area.

A similar development took place at Walled Lake, northwest of Detroit.

The Rev. Frederick Foutz has already organized a mission—Shepherd of the Lakes—in a commuters' community 20 miles from the city.

ST. TIMOTHY'S CHURCH in Royal Oak, a suburb of Detroit, broke ground March 1 for a $91,000 educational unit. The congregation was organized in 1950, became self-supporting in 1956, debt free in 1957.

Two services are necessary on Sunday to accommodate the congregation. The Rev. Otto Reble is pastor.

AUGSBURG CHURCH, Detroit, forced to move to the suburbs five years ago when an expressway took the property, broke ground on March 15 for a second unit, an educational wing.

Christ the King, Livonia, broke ground this month for the first unit. When constructed it will not be large enough for the fast-growing mission served by the Rev. Kenneth Larkin.

GRACE CHURCH, Albion, has purchased a chapel to serve as temporary meeting place until a first unit can be erected. It seats 50.

GROWING PAINS are producing a problem for St. Luke's Church, Muskegon. Pastor Raymond Bartels reports that attendance consistently exceeds membership and the mission must now resort to multiple services.

Hamma Graduate Joins NLC Team

CHARLES ERNEST REIN of Holy Communion Church, Detroit, and mid-term graduate of Hamma Divinity School, was ordained in his home church on Feb. 22. Pastor Alfred G. Belles preached and Michigan Synod President Frank P. Madsen conducted the service. Pastor Rein was called by the New York Synod to work under the NLC Division of American Missions.

He has been conducting an urban church study in the Buffalo-Rochester area.

THE REV. GEORGE A. BUSH of Bellevue, Ky., has accepted the call to Redeemer Church, Lansing, effective April 1. The congregation, without pastor for 17 months, has continued to move forward under the direction of lay leaders.

CENTRAL STATES

Church Vocations Discussed At Three-Synod Conference

By MARTIN G. SCHROEDER

OMAHA—The Board of Higher Education conducted one of its regional conferences on church vocations during the last week in February in Omaha under the direction of its associate secretary, Dr. Vernon Strempke.

Dr. Strempke was assisted by Josephine Darmstaetter, candidate secretary of the ULCW; Sister Mildred Winters, executive secretary of the Board of Deaconess Work; and the Rev. John V. Benson, also of the Board of Higher Education.

Invited were representatives of three synods—Central States, Iowa, and Rocky Mountain. Present were members of synodical church vocations committees, college representatives, campus pastors, seminary representatives and synod presidents.

The agenda for the conference covered subjects related to the problem of recruiting more candidates for church vocations, especially men for the ministry. The panel discussion revealed misgivings concerning psychological tests used in the recruitment. Pastor Benson, director of psychological services, assured that testing was not used to eliminate candidates but to aid in the greatest development of their potential.

There was concern regarding the use of the term "aid" — financial assistance — to candidates for the ministry. Synods use different methods in granting help. A sense of self-reliance might be encouraged by careful distribution of financial assistance. Preferred term would be "scholarship."

SISTER MILDRED WINTERS asked that pastors and vocation committees give equal attention to women who can and want to make contributions to church vocations.

Candidates for the ministry may be scarce, but there is one church in the Central States Synod with nine young men in seminary and colleges preparing for the parish. The congregation is First St. Paul's at Hastings, Nebr. Pastor is the Rev. Paul DeFreese.

NORTH CAROLINA

Synod Evangelism Efforts Produce Limited Impact

By FRANK K. EFIRD

SALISBURY—Despite intensive evangelism efforts, membership growth in North Carolina has been "disappointing," according to Evangelism Director Ernest L. Misenheimer. In 1958 the synod gained 635 confirmed members, an increase of 1.3 per cent over 1957; 172 communing members, up .46 per cent; and 11,114 baptized members, up 1.7 per cent.

It took 76 confirmed members to gain one new confirmed member in 1958.

Stewardship developments were more encouraging. In 1958 Tar Heel Lutherans gave $109.29 per communicant for the total church program, a gain of $8.71 over the previous year.

Low's Church breaks ground for addition
Dr. Conrad and Pastor Woolly

Dr. Clemens H. Zeidler will represent the ULCA at the 115th annual convention of the synod at Augsburg Church, Winston-Salem, April 6-9.

To stimulate evangelism efforts, schools were held during January and February in ten areas of the synod with an attendance of 1,304 from 154 congregations. Preaching missions are scheduled in the synod during September and October.

Women In the Lead?

A SURVEY REVEALS that 71.5 per cent of the Lutheran churches in North and South Carolina have never had women on their church councils. Only 16.9 per cent have at one time or other had women on the council, while 11.6 per cent did not answer this question in the survey.

These figures were revealed by the Rev. Wade Hook of Chapel Hill who sent questionnaires to leading laymen in the two states. The 646 replies representing 102 congregations showed that 21.2 per cent of the laymen highly favor women on councils, 22.3 per cent would rather have men, 35.9 per cent were indifferent and 5.8 per cent strongly opposed.

Rural Church Advances

A RURAL CHURCH, organized in 1771, began the largest undertaking in its history when it broke ground for a $70,000 educational building. The congregation is Low's Church near Liberty.

North Carolina Synod President F. L. Conrad took part in the service conducted by Pastor Donald Woolly.

Lenoir Rhyne Gets Endowment

LENOIR RHYNE COLLEGE will get $100,000 from the estate of Mrs. Mara Lula Patterson Stevens of St. Mark's Church, Asheville. The income from the bequest will be used to endow a professorship—the *Martin*

NORTH CAROLINA . . .

Luther Stevens Professorship—in memory of Mrs. Stevens' late husband, a prominent Asheville physician. Her will requested that the professorship be "in Bible or some religious subject."

This was the largest gift ever made to the college's instructional program.

APPROXIMATELY two-thirds of the pledges to Lenoir Rhyne fraternities could not be initiated at the end of the first semester because of low grades. A ruling made at the beginning of the school year stated that in order to become a fraternity member a pledge had to have an "82 cumulative average."

The February report on the Lenoir Rhyne College development program showed $1,238,000 given on pledges totaling $1,514,000. The college hopes to collect the remaining outstanding and past due pledges.

ST. ANDREW'S CHURCH, located on the Lenoir Rhyne College campus, Hickory, will dedicate its church plant April 5. The building was erected in 1950-51 at a cost of $365,000.

Since its organization in 1893 the congregation has provided the church with 24 pastors, 7 missionaries, 3 parish workers, and 10 pastors' wives.

Tithing Is Habit Forming

BETHANY CHURCH, Kannapolis, has 140 tithers among its 400 confirmed members. During the last four years the church has paid $100,000 on an educational building. In 1958 Bethany paid its total benevolence assignments.

Pastor Floyd C. Trexler said he first emphasized the tithing idea to the church council. Each year he preaches several times on tithing and after the sermon distributes tithing fellowship cards for members to make their response.

EIGHT LUTHERAN pastors of rural churches in the China Grove-Landis area of Rowan County are conducting Lenten services in a round-robin fashion. Simultaneous services are scheduled every Sunday night with pastors rotating among the churches. Participants report the experience has been stimulating both for the pastors and the congregations.

Italian Crucifix for Mission

A MODERN CRUCIFIX, showing the "reigning Christ" in kingly robes was given to Our Savior Church in Jacksonville which also serves as Servicemen's Center for personnel stationed at the Marine Corps' Camp Lejeune. Our Savior, a mission which recently built its first $65,000 unit, is the only Lutheran church in Onslow County, on North Carolina's east coast. Pastor is the Rev. Thurmond C. Plexico.

Donors of the cross, imported from Italy, were two sergeants from Camp Lejeune—Mr. and Mrs. Fred Gebers. Both Gebers are members of the church choir. Fred is a member of the church council and president of the ULC men's group.

Modern cross for Jacksonville mission church
Pastor Plexico and the Gebers

PENNSYLVANIA

Synod's Urban Ministers Urge Planning Initiative

By VIGGO SWENSEN

HARRISBURG—Local pastoral associations should take the initiative in urban planning to solve the inner-city church problem, it was agreed by city ministers of the Central Pennsylvania Synod here.

The strategy conference on urban planning was sponsored by the synod's Board of Home Missions and Rural Church Work. Pastors discussed the issues raised by changing communities, mobility of population and institutional loyalties.

Background lectures and direction for the discussion were provided by the Rev. Carroll L. Charles, director of urban work in the Board of American Missions; the Rev. John Wagner, Jr., assistant secretary of urban church planning, National Lutheran Council; and Dr. Beryl B. Maurer, synod director of survey and research.

Dr. Martin L. Tozer, superintendent of home missions and rural church work, was chairman. Suggestions were made to change the name of the synod board to "Board of Parish Development," or "Board of Parish Planning and Development."

Legalized Gambling Opposed

RESOLUTIONS favoring fair housing practices in Harrisburg and opposing legalized gambling in any form in Pennsylvania were adopted unanimously by the Ministerium of Greater Harrisburg on March 2.

The Protestant ministers decided to petition Governor David Lawrence and legislative leaders to use their influences against a special referendum or legislation on the gambling issue.

In connection with housing conditions the Rev. J. W. Williams, pastor of the Second Baptist Church, pointed out that Negroes have no active representation on the Harrisburg Redevelopment Authority. Howell Becht, authority director, who addressed the pastors, suggested that Negro ministers meet in Harrisburg with Sylvester Jackson, national housing official, to discuss the matter.

New Church Dedicated

THERE IS A NEW church in this capital city. Bethlehem Lutheran Church's 142-foot tower marks the new location at Green and Division Streets. Dedication services were held March 15. ULC Pension Board Secretary George H. Berkheimer preached.

The new red brick colonial structure is the culmination of 25 years of dreaming and planning. The congregation formerly held services in the old tabernacle building at Green and Cumberland. Final Sunday services in the old building were held March 8, when Pastor Robert L. Lang honored former pastors and deceased members.

Built at a cost of $600,000, the new church seats 500 persons at worship.

Ministry to Migrants

THE REV. CHARLES C. FRAZIER, former pastor of Good Shepherd Church, Harrisburg, has been appointed director of the Ministry to Migrants of the Pennsylvania Council of Churches. Pastor Frazier will supervise the council's state-wide ministry to 7,000 agricultural migrants and work with the commonwealth's committee on migratory labor.

Dr. Jesse D. Reber, general secretary of the council, said that this new position meets a need for full-time service that has existed for five years, and recognizes the invaluable contribution Negro and Puerto Rican migrants make to the life and economy of the state. As first pastor of Good Shepherd Church, Pastor Frazier led the congregation from a charter membership of 100 in 1947 to more than 500 at the time of his resignation.

THE REV. BERYL B. MAURER, director of survey and research for the Central Pennsylvania Synod, was awarded a Ph.D. in Rural Sociology at Pennsylvania State University on Jan. 25. He began work with the synod in August, 1957.

Old Messiah on 16th and Jefferson Sts. . . .

. . . . The transition: a remodeled showroom

Philadelphia's Friendly Church Is 100 Years Old

THE STORY, as Dr. Ross H. Stover tells it, was this: He was sitting in the diner on a trip home. The waiter brought the soup, and Dr. Stover bowed his head to ask God's blessing.

When he lifted his head, he saw the waiter standing by his side and eyeing him with concern. "Is there anything wrong with the soup?" he asked.

"No," replied Dr. Stover, "I was just thanking God for what is right with the soup."

THE PASTOR of Messiah Lutheran Church on one of Philadelphia's busiest corners, Broad Street and Roosevelt Boulevard, is thanking God this year for a lot of things. He's been Messiah's spiritual leader for 40 years and much has happened since he received his call on Jan. 1, 1919, that calls for thankfulness.

"The Friendly Church" (the name stemmed from the pastorate of Dr. Daniel Weigle) once stood at 16th and Jefferson Streets in a downtown district long since a victim of deterioration. The church went up in flames just before Christmas, 1919, was rebuilt within less than a year and became home for a vigorously expanding congregation.

The exodus toward the edges of the city made a move necessary. In November, 1942, Dr. Stover noted a "For Sale" sign in the window of an auto showroom and garage at the church's present location. Within 60 days, the congregation raised $60,000 to buy the property. On Dec. 31 the showroom had been transformed into a chapel. On Nov. 9, 1952, the new Messiah Church was dedicated on the site. The complete plant, chapel, church school building, youth center and 100-foot tower, was dedicated in October, 1955. Dr. Stover called it "a new church for a new world."

THE NEW CHURCH is a far cry from the modest mission Sunday school established by St. Matthew's Church in Philadelphia on Dec. 18, 1859, under the guidance of Pastor E. W. Hutter. The extension school became the nucleus of the congregation formally organized as Messiah Church in 1866.

Years of struggle followed. But gradually, Messiah made its mark in the city.

. . . And the final stage: A $1,078,000 plant, church home for 2,000 confirmed members

Church Leaders Help Messiah Celebrate Centennial

It took the lead in exploring new methods of evangelism. Messiah was the first Philadelphia church to sponsor a religious noonday radio program in 1923. It put the first full-length service on the air in 1926.

Evangelism paid off. Lenten Sunday evening services became so crowded that the congregation rented the Metropolitan Opera House for the 1930 season. For nine consecutive years, the slogan "Meet me at the Met" was Messiah's invitation to Sunday evening services in Lent. Later, the Academy of Music and Town Hall were used for the purpose.

PHILADELPHIA got used to the idea that religious events organized by Messiah were big. Temple Stadium was used for Messiah's first Easter sunrise service in 1935. It was too small: After 75,000 had crowded in, 20,000 had to be turned away. This year's service will be held outside the church.

Convention Hall was first used for a Palm Sunday night service in 1936. Messiah and its pastor were among the prime movers of a *Spiritual Defense Parade* in October, 1941, when 80,000 Protestant Christians marched in the rain.

Bigness has not destroyed the church's concern for the individual. A friendly welcome is given to every newcomer, the bonds of the congregational family (2,000 confirmed members, one assistant pastor, one lay assistant) are strong. Facilities for recreational programs are ample.

PASTOR STOVER'S personality has a lot to do with this. On his 40th anniversary at Messiah, the city council approved a resolution extending felicitations to "one of Philadelphia's outstanding spiritual leaders" as "evidence of our respect for his spiritual guidance which has affected the lives of countless thousands who have heard and benefited by his sermons."

The presentation at City Hall was made in the presence of representatives of Philadelphia's religious, cultural and economic life (*see cover*).

Through this year, church leaders such as Dr. Franklin Clark Fry, Dr. F. Eppling Reinartz, Bishop Hanns Lilje of Hannover, Germany, Dr. Ralph W. Sockman and Dr. Frank Laubach will help Messiah celebrate its entrance into the second century of service.

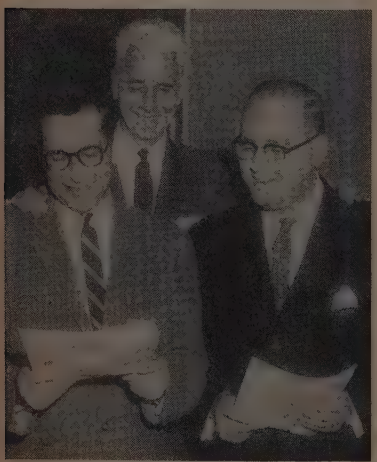
Philadelphia Suburb Mission Secures Choice Building Site

PHILADELPHIA—It isn't an easy task to buy building ground in a suburban boom area. Good Shepherd Church, organized in 1957 in King of Prussia, can testify to that fact.

The mission, served by Pastor Martin L. Acker, had been trying to buy a 3.8-acre site at a focal point of the residential section since its establishment. This month it succeeded—at a price of $32,000.

The mission with 170 confirmed members is thriving in an area where a 700-acre industrial park is now under development (General Electric is the first to build), where other industrial establishments have sprung up during recent years along the expressway leading into Philadelphia and where housing developments (average price per home $18,000) are expanding into every direction.

The moment it became known that the mission had succeeded in its long efforts to buy the site, 35 architects applied for the job of building the church which the congregation hopes to complete by Easter 1961.



Happy smiles belong to Pastor Acker, Councilman Frank Glennie and synod's Orval Hartman

Financially, the congregation has given a down payment of $7,000, is planning a $12,000 fund campaign for next month. A Board of American Missions loan has been granted.

At present, the mission uses a township hall as meeting place, feels the effect of crowded conditions in Sunday school.

West Berks Plans Rallies This Fall and in Early '60

By ROBERT SCHOENERT

READING — West Berks District made plans for a Reformation rally next October. The Rev. Theodore W. Jentsch, of St. John's Church, Sinking Spring, has been named chairman of the committee on arrangements.

The district also recommended an evangelism rally for early in 1960.

ST. PAUL'S CHURCH, Amityville, has voted to withdraw from the Amityville Parish. Other units in the parish are Frieden's Church, Oley, and St. John's Church, Pricetown. The Rev. Paul J. Dundore is in his 31st year as pastor of the parish.

Pre-Lenten Retreat Held

FIFTY-FIVE PASTORS of the Reading, Kutztown and West Berks districts attended a pre-Lenten retreat in Atonement Church, Wyomissing. Dr. Martin J. Heinecken, of Philadelphia Seminary, was the speaker.

DR. GUNNAR KNUDSEN, dean of the Reading District and pastor of Trinity Church, Reading, was re-elected president of the Community Hospital board of trustees.

ALTAHALA CHURCH, Rehrersburg, plans renovations to the basement.

INSTALLATIONS: The Rev. George F. Spieker, pastor of Robeson Church, Plowville, by Dr. Knudsen. He is the first full-time pastor since the congregation separated from the Gibraltar-Plowville parish.

The Rev. Alfred H. Erb, pastor of Shoemakersville-Gernant's parish, by the Rev. Paul J. Henry, West Berks District dean.

"Chalk It Up" Back on the Air

Erie Council of Churches TV Show Returns

PITTSBURGH—One of the more successful church-related television ventures, the Erie Council of Churches' "Chalk It Up," returned for a 26-week run over WSEE (Channel 35) in Erie (Pa.) early this year.

The show was launched in January, 1958, under the council's sponsorship over WICU, Erie, for an initial 13 weeks. Shown now on Saturday evening (6:30 to 7:00), it features John Luckman as moderator and Ray Cooper as co-moderator with local personalities and special guests as panel members.

Format of the show, developed by Chicagoan Don Ward, is similar to the popular "What's My Line" program. An object of biblical significance is described by the moderator and drawn on blackboards by panel members who then attempt to identify it and discuss its significance.

Fun on Erie (Pa.) TV: Panelists Gloria O'Leary, Fred Root, Jean Williams, M.C. John Luckman and Bill Hockenbrocht

Responsible for the production is the Church of the Covenant (United Presbyterian) under direction of the Rev. William Langston. Director of public relations for the program is Cole M. Mallery, member of Good Shepherd (ULC) Church in Erie.

Telford Home Appeal Visitors Pledge 40 Per Cent of Goal

By WILLIAM C. ROEGER

NORRISTOWN—The capital funds appeal for the proposed Lutheran Home for the Aging at Telford got under way in good style.

Visitors in behalf of the appeal, which is being conducted by 12 congregations of the North Penn District, were asked to make their own commitments before soliciting from others. Of the total goal of $250,000, pledges from 80 per cent of the workers, representing only 12 per cent of the families to be visited, totaled over $100,000.

These congregations participated recently in the Ministerium of Pennsylvania's "Operation Aged" appeal for expansion of the facilities of Germantown Home.

It's North Penn and Trappe, Now

AS THE NEW organization plan of the Ministerium of Pennsylvania became effective at the beginning of 1959, the former Norristown Conference was divided into the North Penn and Trappe Districts.

Dr. William R. Seaman, pastor of Emmanuel Church, Souderton, was installed at the January meeting of the North Penn District by Synod President Charles M. Cooper, together with the district secretary, Pastor William Roeger of St. James', Chalfont.

PA.: NORRISTOWN . . .

Other elective positions are filled by Paul Barndt of Sumneytown and Pastor John Kaelberer of Hatboro in home missions. Herman Bishop of Lansdale and Pastor Oswald Elbert of Tinicum in Christian education, and Roy Benner of Perkasie and Pastor Charles Brobst of Indianfield in inner missions.

President Cooper also installed Trappe District Dean Robert Lamparter of Phoenixville and Secretary Robert S. Nagle at the January meeting of that district at Zion Church, East Pikeland.

Cabinet members elected were LeRoy Moyer and Pastor Edgar Cooper, home missions; Mrs. William Y. Shirk and Pastor William L. Shaud, inner missions; and J. Harold Yocum and Pastor John McConomy, Christian education.

New Unit for Trinity, Lansdale

BUILDING is still continuing at a rapid pace.

Most ambitious program begun recently was the breaking of ground for an educational building at Trinity Church, Lansdale, costing $375,000. Two-and-a-half years ago, Trinity dedicated a $750,000 church, the debt on which has been reduced to $12,000 by freewill offerings in the last eight years totaling more than $627,000, while maintaining an excellent record in benevolences.

A RECENT capital funds campaign at Trinity Church, Norristown, has assured a major renovation of the parish house. Work will begin in spring. An elevator to the second floor church sanctuary is included.

The education program at Trinity includes a kindergarten.

A NEW PARSONAGE has been acquired by Trinity Church, Fort Washington.

Telford Brotherhood Serves

THE BROTHERHOOD of St. Paul's Church, Telford, has inaugurated a plan whereby the men will take turns in visiting the sick, the shut-in, and the aged members of the parish.

St. Paul's joined the group of parishes achieving doubled benevolences during 1958 and is sending THE LUTHERAN to every family in the parish.

JANUARY brought the usual annual congregational meetings.

Guest speaker at Trinity, Norristown, was Editor Elson Ruff of THE LUTHERAN.

At St. Peter's, North Wales, temporarily without pastor, District Secretary William Coley Roeger was invited to speak.

Schwenksville Celebrates

SCHWENKSVILLE—The new parish house of Jerusalem Church was dedicated on Feb. 1. Dr. Charles M. Cooper, president of the Pennsylvania Ministerium, took part in the ceremony and preached.

Dr. Earl Rahn, executive secretary of the Ministerium Board of Christian Education, preached at the morning service. He is a son of the congregation.

Pastor William C. Leopold said a community kindergarten will be started in the new building this fall. The auditorium was designed to serve variously as an assembly hall, recreational area, social hall and chapel. Classroom areas are on the second floor.

The modified Gothic architecture blends with the church built 70 years ago.

Key Presented for New Parish House
Pastor Leopold, Contractor Edward Davis, and Thomas di Georgio, of architect's firm

District Study Planned In Scranton-Wilkes-Barre

By CALVIN E. HUMBERT

WILKES-BARRE—First cabinet meeting of the Scranton-Wilkes-Barre District was held at St. Mark's Church, Nescopeck. The Rev. Luther Schlenker, assistant to the president of Central Pennsylvania Synod, proposed a district self-study to determine its present situation.

The Rev. A. V. Tietbohl, of St. John's Church, Nanticoke, was appointed chairman of a committee to consider the survey. Others named were John Super, Carl Rau and Philip Foust, all of St. John's Church, Wilkes-Barre. They will report at the next meeting April 24.

ELECTED to district cabinet posts were: Home Missions, the Rev. M. H. Hart, Trinity Church, Towanda, and Mr. Gordon Williams, St. John's Church, Wilkes-Barre; Board of Inner Missions, the Rev. C. J. Schindler, St. Paul's Church, Wilkes-Barre, and Mr. William Sutter, St. Mark's Church, Nescopeck; Board of Christian Education, the Rev. G. W. Deisher, Jr., Holy Trinity Church, Kingston, and Mr. Philip Bush, Trinity Church, Clarks Summit.

Church Pays Off Debt

TRINITY CHURCH, Clarks Summit, has liquidated its debt to the Board of American Missions, it was announced at the congregational meeting. The Rev. David C. Burnite assumed the pastorate this month.

DISTRICT DEAN GEORGE W. FRITCH installed the Rev. L. V. Rogers as pastor of St. Mark's Church, Nescopeck, on Feb. 15. The Rev. C. J. Schindler preached.

NEW PASTOR at Christ Church, Scranton, and Grace Church, Gouldsboro, is the Rev. Edward R. Zvirbulis. He formerly served the Audenried-Beaver Meadows charge.

TRINITY CHURCH, West Hazleton, learned the second setting of the service last fall. On Feb. 15 another liturgical workshop was held to study the first setting. Now the congregation can use both.

UNITED LUTHERAN CHURCH WOMEN will hold their spring meeting April 15 in Christ Church, Wilkes-Barre.

IN NEW YORK CITY

Holy Trinity

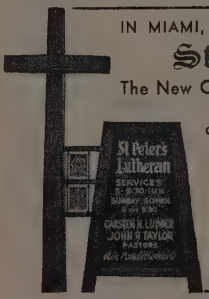
65th Street and Central Park West

The Rev. Dr. Robert D. Hershey, Pastor

The Rev. Mr. John R. Kulsar, Assistant Pastor

Matins, 9; Church School, 9:30

The Service, 11 A.M.



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Co-Pastors

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Sunday School, 8:30 and 9:45

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Services 11 a.m. & 7 p.m.

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12:10 p.m., 12:40 p.m.

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NEW YORK

Manhattan Congregation Ups Giving 286 Per Cent

By PAUL E. VALENTINER

NEW YORK CITY—Evidence of the value of the urban church program of the Board of American Missions was furnished by Advent Church, Manhattan, early this year.

Discouragement caused by a drop in communing membership to 103 in 1956 gave way to joy as the congregation passed its double apportionment goal. During the three-year pastorate of John W. Gensel, membership doubled and a legacy enabled the congregation to renovate the church.

With "joy in their hearts" the church council determined to meet the double apportionment goal, but after eleven months they were still less than half-way from it. In December, Pastor Gensel told the council he was making an extra contribution for the ULCA's 40th anniversary, and to his surprise every member volunteered to match his gift.

Hearing of the effort, the member of an ELC congregation who had been worshiping at Advent, offered an extra contribution and asked permission to write to the members telling them what Advent had meant to him.

By the end of the month more than $2,000 had been received and the congregation soared over its quota to achieve 108 per cent of the goal. The total benevolence of $3,834 was an increase of 286 per cent over the previous year.

"They held a victory celebration dinner early in January and invited me over to receive the check," said Synod Treasurer Ernst S. Erickson.

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Synod Convention Calendar

April 6-9
NORTH CAROLINA:
Augsburg Church, Winston-Salem

April 7-10
VIRGINIA: Trinity Church, Newport News

April 13-16
SOUTH CAROLINA:
St. Stephen's Church, Lexington

NEW YORK CITY . . .

Easter Service at Radio City

PREACHER for the 40th annual united Easter dawn service in Radio City Music Hall on March 29 will be Dr. Robert D. Hershey, pastor of Holy Trinity Church, Manhattan.

Background for the service, which annually attracts thousands, will be Music Hall's famed Easter pageant setting. The combined choirs of Madison Avenue Presbyterian Church will sing.

—CHANGES OF PASTORATE—

NEW YORK AND NEW ENGLAND

BERTRAM, RICHARD. From St. Paul's Church, Johnstown, N. Y. To Immanuel Church, Naugatuck, Conn.

BUTZ, ALVIN H., JR. From St. Paul's Church, Glenside, Pa. To Zion Church, Niagara Falls.

FOWLER, NORMAN. From St. Paul's Church, Greenfield, Mass. To Immanuel Church, Staten Island, N. Y.

GRAEFE, JAMES A. From Salem Church, Philadelphia. To Resurrection Church, Mt. Kisco, N. Y.

HANSLY, ROBERT. From Holy Comforter Church, Bronx. To Christ Church, Flushing, Long Island, N. Y.

KENNARD, MASSIE. To Concordia Church, Buffalo, N. Y., associate pastor.

MEYER, HERMAN A. From Immanuel Church, New Springville, Staten Island, N. Y. Retirement.

SCHMOYER, ARTHUR. From Zion Church,

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Address_____
_____
Date of Birth_____

Niagara Falls, New York. Retirement.

SMIHULA, WALTER G. From Concord Church, Rochester, N. Y. To St. John's Church, Lynbrook.

NORTH CAROLINA

DASHER, EVERETTE A. From Bethlehem Church, Hickory, N. C. To St. Matthew's Church, Wilmington, N. C.

MOORE, GEORGE T. To Resurrection Church, Kings Mountain.

SEABOCH, JACOB A. From St. Mark's Church, Salisbury. To Pilgrim Church, Lexington.

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TREXLER, E. RAY. From Holy Trinity Church, Mt. Pleasant. To Daniel's Church, Lincolnton.

YOST, JOHN L., JR. From Haven Church, Salisbury. To Holy Trinity Church, Hickory.

OHIO

BARY, EDWARD A. From Augsburg Church, Orrville. To Indianola Church, Columbus.

EISEMAN, RICHARD G. From Lucas-Pleasant Valley parish. To Trinity Church, Ashland, assistant pastor.

MATCHINSKI, FREDERICK A. From St. Peter's Church, Point Pleasant, W. Va. To West Milton-Englewood, mission developer.

SCHMALENBERGER, JERRY L. To Third Church, Springfield.

PACIFIC SOUTHWEST

BERGMAN, T. ROBERT. From Gloria Dei Church, Tecumseh, Mich. To Our Savior's Church, West Covina, Calif.

CROUNSE, DORR R. From Christ Church, Continental, and Zion Church, Defiance, Ohio. To Bethlehem Church, Sanger, Calif.

PENNSYLVANIA MINISTERIUM

ERB, ALFRED H. From Strausstown parish. To Shoemakersville-Gernant parish.

HELLER, MARK O. From Old Goshenhoppen-Trumbauersville parish. Retirement.

LAMBERT, FRANKLYN S. From Epiphany Church, Philadelphia. To Trinity Church, South Philadelphia.

RHODY, REUBEN W. From Bowman-Dinkey parish. To Moselem-Beckers parish.

ROBINHOLT, JOHN C. From Pleasant Valley parish, Pa. To Plainfield parish.

SPIEKER, GEORGE F. From St. Paul's Church, Gordon, Pa. To Robeson Church, Plowville.

WARTBURG

MATHEWS, WENDELL G. From Immanuel Church, Lena, Ill. To Salem Church, Minneapolis, Minn., assistant pastor.

WESTERN CANADA

MOERTELMEYER, HANS. From St. Paul's Church, Ellerslie, Alberta. Retirement.

SCHMAUCH, WERNER C. To St. Paul's Church, Ellerslie, Alberta.

DECEASED

MRS. CAROL WOLF COX, 27, wife of the Rev. Arleigh E. Cox, pastor of Good Shepherd Church, Pocatello, Idaho, was killed in an automobile accident Feb. 17 (*see page 35*).

A native of Illinois, she was married to Pastor Cox in 1949.

Pastor Cox has served Good Shepherd Church since his graduation from Central Seminary, Fremont, Neb., in 1957.

Surviving Mrs. Cox, in addition to her husband, are two sons, David, 8, and Chris, 3; a daughter, Carol Dawn, less than a year old; her parents, Mr. and Mrs. Harry S. Wolf, Iowa City, Iowa; a sister, Mrs. Barbara Naggatz, Iowa City; and a brother, Donald Wolf, Hastings, Neb.

Funeral services were conducted at Good Shepherd Church, Pocatello, Feb. 19 by Dr. L. H. Steinhoff, president of the Pacific Synod, assisted by pastors of the National Lutheran Council from Southern Idaho and Utah.

Burial was at Iowa City.

THE REV. VERLEY L. FULMER, 71, pastor of Zion Church, Marietta, Pa., died March 5.

Pastor Fulmer was born in Chapin, S. C., and was a graduate of Lenoir Rhyne College and Southern Seminary.

Pastor of the Marietta church since 1952, he had previously served Bethel parish, White Rock, S. C.; Beth Eden parish, Newton, S. C.; Rader's parish, Timberville, Va.; Zion Church, Leacock, Pa.; Mt. Calvary parish, Johnstown, S. C.; Mayer Memorial Church, Newberry, S. C., and Quicksburg parish, Va.

Surviving Pastor Fulmer are his wife, the former Edith Propst Shell; four daughters, Mrs. Lewis Pitts, Leacock, Pa.; Mrs. J. C. Lever, Florence, S. C.; Mrs. J. O. Croft, Charlotte, N. C., and Lorene, Columbia, S. C.; two sons, John H., Calhoun Falls, S. C., and James V., Marietta; his parents, Mr. and Mrs. Sidney Fulmer, Columbia, S. C.; six sisters, and three brothers.

Funeral services were conducted at Zion Church, Marietta, March 8 by the Rev. Raymond L. Fetter, president of the Lancaster Conference, and Dr. Ralph C. Robinson, secretary of the Central Pennsylvania Synod.

Burial was at Zion Church Cemetery, Leacock, Pa., Dr. Ralph Gresh officiating.

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IN CONCLUSION

WE HAVE calendar trouble in our office at this time of year. This week's LUTHERAN is dated March 25, in the middle of Holy Week. That's too soon to be celebrating Easter. But next week's paper is dated April 1 when most people will suppose Easter is over.

We prefer, though, to keep our Easter celebrating in these columns until next week. Church festivals don't have to be folded up and put away just when the whistle blows. The Easter season continues 40 days.

Next week will be time enough. Now we are still walking through the valley of shadows. They are the familiar shadows of accidents, drunkenness, H-bombs. Easter is entirely on the other side, out of our world's shadows, entirely God's gift which we can scarcely imagine. But this world of pain and suffering is the world we made and live in now.

One thing I know better all the time is how much I share in the world's sins. It's not usually intentional, but because of ignorance. Probably everybody offers that excuse, but there's truth in it. In this vastly complicated world, who can know the sure way of peace or justice?

PERHAPS MY difficulty is that I no longer have a pulpit where I can stand every week and tell other people they are sinners. A preacher is likely to develop some sense of virtue merely because he spends so much time condemning sin. When you are in the pew you don't have that comforting possibility.

The best place to go to make your confession these days is to sit down somewhere and read the newspaper. There's the whole picture—tribal uprising in Nyasaland, the May 27 deadline in Berlin, revolt in Iraq, Hoffa and his teamsters. You can't blame it all on the Russians or on Mr. Dulles.

The truth is, I'm as much to blame as anybody, and so are you. This is the world it is because we are the people we are. And there's nothing we can do about it, such as telling ourselves we're going to be more intelligent or more unselfish tomorrow. The world won't be improved because we make good resolutions, or fight a few more wars.

All we can do is confess the truth about us. Then in our darkness we become aware that God is here with us. Not rolling away the clouds (that's next week) but sharing with us the pain and punishment of our human condition. Even God must be crucified. The hideous business on Calvary doesn't stay back there in the year A.D. 30. It's now, just behind the headlines in today's paper.

EVERY PREACHER says that, of course, in his Holy Week sermons. But not everybody can believe it. We all know there is evil in the world, but we try to give someone else credit for it. Or we sign a petition to stop H-bomb testing, which proves we are against evil. Or we turn to the sports page and try to forget.

Or—and this is worst of all—we think we are alone in the midst of the darkness, and that there's nobody who can ever do anything about it.

It's true, we can't do anything, but we are not alone. This is the place where God meets us. The whole point of being a Christian is being able to see him as he comes down the road toward the cross. Everything else is in his hands—but this one thing is ours, to see him as he comes to save us, and to know that without him nothing can be done. —ELSON RUFF

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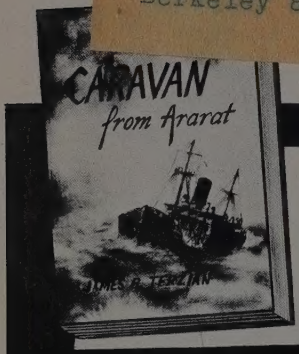

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But the ship's doctor and the devotion of a young Greek girl show him people must be dealt with as they are. He sees his calling renewed "not with a heavenly display of angelic voices or in agonized, celibate prayer, but in the depths of a dirty, crowded immigrant ship in the middle of a seething argument."

When the vessel reaches New York, there's a new life ahead not only for the immigrants, but even for the apostate New Englander who thought commoners were beneath him.

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